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PROCEEDINGS AND TRANSACTIONS OF THE ALL INDIA ORIENTAL CONFERENCE

FORTIETH SESSION
CHENNAI, TAMILNADU
MAY 2000

General Edtior

PROF. SAROJA BHATE
General Secretary, AIOC

Joint Editors

Dr.(Mrs.) E.R. RAMA BAI
Local Secretary,
Fortieth Session,
AIOC

Dr. V. KAMESWARI,
Editor
The Kuppuswami Sastri
Research Institute, Chennai.

Published By
ALL INDIA ORIENTAL CONFERENCE
BHANDARKAR ORIENTAL RESEARCH INSTITUTE, PUNE
AND
THE SAMSKRITA ACADEMY, CHENNAI
2002

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PREFACE

It gives me immense pleasure in bringing out the Proceedings of the 40th session of the All India Oriental Conference, held during 28-30, May 2000 at Chennai under the auspices of the Dept. of Sanskrit University of Madras.

The large number of papers presented in the nineteen sections of the 40th session proves the fact that the All India Oriental Conference has played a significant role as always (as the Inaugural Address of the Vice - Chancellor of the University of Madras shows), in awakening a sense of duty in young researchers in the fields of Sanskrit and Indology. It could be observed that there is a tendency among the promising young scholars to explore new avenues like the field of computers and comparative studies about the nuances of religion, philosophy and literature. As ever, the Conference at Chennai has provided the opportunity for a large number of scholars to gather together and express and share their views in a healthy academic atmosphere.

This volume, representing this wide ranged academic activities in a small way, consists of the Report of the proceedings of the session, the Report of the business transactions as provided by the AIOC headquarters at the Bhandarkar Oriental Research Institute, Pune, the Address of the General President and the addresses of the Sectional Presidents.

As the Presidential Addresses of the Vedic section, Dravidic studies, Indian linguistics and Sanskrit and Computer section were not received by us, we could not include them in this Volume.

Also some of the papers had to be edited for want of space .

In the preparation of this Volume, I have been fully supported by Dr.V.Kameswari, Editor of the Kuppuswami Sastri Research Institute, Chennai. The following research scholars of the Institute were involved in proof-reading the articles: Mrs Jayalakshmi Balasubramanian (S.G Lecturer. in Sanskrit, Anna Adharsh College for Women, Chennai), Mrs. Subasri Aravind (Lecturer, M.O.P. Vaishnav College for Women, Chennai), Ms.V.Anusha (Lecturer, Stella Maris College, Chennai), Mrs.S.Annapurna

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(P.G.Teacher in P.P.N.D.Adharsh Vidyalaya, Chennai), Mrs. Sita Sundar Ram , Mrs B.Ramadevi, Mrs A.Yamunadevi and Sri Rama Chandrasekhar (T.G. Teacher, D.A.V. Senior Secondary School, Chennai). My sincere thanks to all of them.

Above all, I express my thanks to Mr.B.Madhavan, President of the Sanskrit Academy, Chennai for providing the necessary finances to publish the Volume .

Messers. Vignesha printers are to be thanked for the neat printing of this Volume in a short time .

We dedicate this Volume to late Professor Padmasri Dr.V.Venkatachalam (Former Chairman, Indian council of Philosophical Research, New Delhi and former Vice-Chancellor, Sampurnanand Vishwavidyalaya, Varanasi) who had been a source of inspiration to all Sanskrit Scholars during the Conference.

Dr.E.R.Rama Bai

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CONTENTS

PREFACE iii

REPORT OF PROCEEDINGS vii

REPORT OF BUSINESS TRANSACTIONS xv

GENERAL PRESIDENT'S ADDRESS

----- Dr.Anant Lal Thakur, Director, Jaiswal Research Institute, Patna. 1

SECTIONAL PRESIDENT'S ADDRESSES

Iranian Section	Dr.Faribours Nariman, 5,Jamshedji Tata Bldg.,S.V.Road, Bandra (W), Bombay-50.	24
Classical Sanskrit	Prof.Dr.H.K.Satapathy, Head, Dept. of Sahitya, Shri Jagannath Sanskrit Univ., Puri (Orissa).	32
Islamic Studies	Prof.Aktarul-Wassey, Director, Zakir Husain Institute of Islanic Studies, New Delhi.	37
Arabic and Persian	Dr.S.A.H.Abidi, Prof.Emeritus, University of Delhi, Delhi.	44
Pali and Buddhism	Prof.Sushma Kulshreshta, Director, Kalidasa Academy of Sanskrit Music & Fine Arts, Delhi.	48
Prakrit and Jainism	Prof.Prem Suman Jain, Prof. & Dean, Dept. of Jainology & Prakrit, M.L.Sukhadia University, Udaipur.	68

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History	Dr.H.S.Pandey, Prof. of History, Ranchi University, Ranchi.	83
Archaeology	Shri P.R.Ahirrao, Shivadarshan, Tapovan, Pimpri, Pune.	89
Philosophy & Religion	Prof.B.B.Chaube, V.V.R..Institute, Punjab University, Hoshiarpur (Punjab)	103
Technical Sciences & Fine Arts	Dr.S.Y.Wakankar, Research Officer, Oriental Institute,M.S.Univ. of Baroda, Vadodara.	117
South East Asian Studies	Prof.Abdul Ali, Dept. of Islamic Studies, Aligarh Muslim University, Aligarh.	127
West Asian Studies	Prof.Ghulam Mursaleen ,Centre of West Asian Studies, Aligarh Muslim Univ. Aligarh.	133
Modern Sanskrit	Prof.Rajendra Mishra, Vice-Chancellor, Sampuranannd Sanskrit University, Varanasi.	138
Manuscriptology	Prof.A.C.Sarangi, P.G.Dept. of Sanskrit, Utkal University, Bhubaneshwar.	147
Epics and Puranas	Dr.Gopala Krishna Dash, P.G.Dept. of Sanskrit, Utkal University,Bhubaneshwar	159

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REPORT OF THE PROCEEDINGS
OF
ALL INDIA ORIENTAL CONFERENCE, 40TH SESSION, 2000, CHENNAI (TAMILNADU)

The Department of Sanskrit, University of Madras, extended its invitation to the All India Oriental Conference to conduct the 40th session in Chennai when it met at Baroda for its 39th Session. A formal letter from the then Vice-chancellor Prof.P.T.Manoharan was also handed over to the General Secretary. The conference accepted the invitation to hold the 40th session under the auspices of the Sanskrit Department, University of Madras and the same had been announced in the 39th session.

Necessary steps were taken then to hold the 40th session in May 2000 at Chennai. Different committees for Reception, Local organisation, Accommodation, Cultural Programmes, Fund raising, Printing of the volume of summaries of papers, Souvenir etc., were formed. The Vice-chancellor, University of Madras was kind enough to be the Chairman of the Reception Committee, Academic and organising committees and extended his full support for the successful conduct of the 40th session.

As soon as it was resolved to conduct the 40th session of AIOC at Chennai from 28th-30th May, 2000 invitations were sent to scholars and institutions interested in Indology and also to the individual scholars who had participated in the previous sessions. Invitations were also sent to individual scholars, Universities and Institutions outside India. Detailed information regarding the conference, and the working of the sessions were communicated to the scholars through three bulletins issued on 30.10.1999, 25.2.2000 and 3.5.2000 along with Membership forms and Railway concession forms. Scholars were requested to send their summaries of papers to be presented during the session in advance. The scholars responded well and the volume of summaries of papers could be made available to scholars before the commencement of the session.

Chennai and its surroundings, being a place of tourist attraction besides being a city of historical importance attracted many scholars. More than 1200 delegates were expected to attend the conference. Witnessing an overwhelming response from more than 1200 scholars, expressing their willingness to participate in the conference, Dr.S.P.Rajagopal, Principal, D.G.Vaishnav College for Men, Chennai

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and Syndicate member of the University of Madras met Thiru. Jeppiar, Chairman Sathyabhama Educational Trust and a philanthropist. Thiru. Jeppier accepted to lend a helping hand by making good arrangements for Boarding, Lodging and transport facilities for the delegates during the session.

With the assistance of the Rashtriya Sanskrit Sansthan a session of Pandita Parishad was also held in the College premises.

In 1924 the third session of AIOC was held in Chennai (Madras). After a lapse of 76 years, the 40th session of AIOC was conducted in Chennai in 2000. Hence it was decided to conduct the session in the same pattern of the third session of AIOC.

The meeting of the Executive committee was held in Sathyabhama Engineering College premises. The Business meetings of the conference were also held in the college premises during the three days stay there.

The Inaugural session started with prayer in Tamil, Sanskrit and Arabic at 9.30 a.m. on 28th May 2000. The Local Secretary, Dr.E.R.Rama Bai welcomed the Chief guest, the General President of the session, General Secretary of the session, Executive committee members, the other dignitaries and the delegates. In her welcome address, she pointed out: "On agreeing to hold the 40th session of the AIOC in Chennai I feel that the conference has made appropriate choice in the selection of venue since it is conducted nearly after 76 years after holding the third session in 1924 in Chennai. The city of intellectuals, as is generally known, the city of Chennai cater to the needs of traditional learning , modern methods of learning and research combining both. The older culture is observed in many Patasalas which provide facilities for higher studies of the traditional methods in different languages and in different disciplines like medicine, astronomy etc. These Patasalas encourage students by providing boarding, lodging and scholarship. The research in modern method are carried out in the colleges. The University of Madras is one of the few oldest universities of India; the GOML preserves many mss. collected from different places; they are subject to gradual examination and these are of special interest in critical editions. "About the city of chennai she added : "You will find in Chennai and its surroundings many lovely architecture of the Pallava period in the seashore temples in Mahabalipuram and that of Chera, Chola and Pandian in different famous temples at Madurai, Tanjore and other places. Besides, Chennai itself offers places of historical, architectural and cultural interest. It consists of places of interest of different religions and languages such as old churches and mosques".

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With regard to the extensive nature of the Conference she observed: "About 1200 abstract of papers have come to us and these have been presented to the delegates in the form of Summaries of papers. These papers are to be presented and discussed in the next few days distributed under 9 heads. I request all the scholars present here to actively take part in the discussions in different sessions so that it will definitely be academic in nature. Once again I extend a warm welcome to you all"

Dr.Anant Lal Thakur, Director, Jaiswal Research Institute, Patna, and the General President of AIOC-40th session delivered his Presidential Address stressing the need for indepth research studies (the address is printed fully and separately in this valume).

Dr.Pon.Kothandaraman, Vice-chancellor, University of Madras delivered the inaugural address. Addressing the gathering he said: "I consider this a great honour to stand before you to deliver the Inaugural Address. The very concept of the Oriental studies, came into existence here only after the British empire. The word Oriental is something pertaining to eastern countries; the other word Occidental pertains to the westerners. When the British people occupied India, they came into contact with our people, our language and our culture. They wanted to learn more about this. With that interest they instituted the school of Oriental and African studies and in Oxford they have a department of Indology. In all western countries like Holland, Germany and France, we have a department of Indian studies or Oriental studies and Asian studies. In such places they wanted to learn more about our languages, literature and culture. As far as language is concerned they came to know that they have to learn more from India, to understand that the root of all European languages is there in India. Only then they started to learn the languages of India. With the Oriental studies opening up different possibilities, they introduced study centres and institutions in the western countries. Here also we have Oriental research institutions . In the University of Madras there is one Oriental Research Institute. The idea of the All India Oriental Conference was mooted in July 1911. Then due to some reason or the other for sometime it was not conducted. Then in July 6, 1917 the Oriental Research Institute was born at Poona. After that the AIOC (then called the Indian Oriental Conference) was conducted between 5th and 7th Nov.1919. It was in this year, our revered President, Dr.Anant Lal Thakur was born. The Conference was conducted in various places from then on, covering all parts of the country. In Feb.25, 1944 the AIOC was registered under the Societies Regn. Act. The permanent office is functioning at Poona at the Bhandarkar Oriental Research Institute.

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In oriental studies there were many areas for Iranian study, Arabic study, Islamic studies and Sanskrit studies. These are the areas where the westerners wanted to learn more about the languages and culture. In this context I should also mention something more about the Oriental Conference. It was not only a Conference and gathering and paper presentation; it motivated some important projects like the Catalogus Catalogorum in the Madras University; critical edition of Mahabharata at Poona; the concept of Vedic Concordance; the Dictionary project in Sanskrit at Poona on the basis of historic principles as is available in English; the critical edition of various Purunas at Varanasi and others. This Oriental Conference is important in many other respects. Representatives from various national bodies like ICCR and National council for UNESCO are the members of the Oriental Conference . This Oriental Conference is affiliated to the union for Oriental and Asian studies. In India as I already mentioned the westerners came to understand that they have to learn something from India, i.e. we were understood by others. This kind of Conference gave an opportunity to understand others. Previously before 19th century there were many scholars in India. India was never poor in scholarship. Once we came into contact with westerners and their way of teaching and the way of presentation we changed the traditional manners and we changed traditional language. After independence we are studying the same in a different manner. We have to study for our own benefit also and not for the benefit of westerners alone. So we have to study further. We have learnt something important during the last century. There were many superstitions regarding language studies, regarding literary studies and cultural studies. All these superstitions had been eliminated or to some extent they were neglected".

Analysing the history of Indian languages and culture he pointed out: "In India there are four families of languages. Indo Aryan, Dravidian, Austro-Asiatic and Tibeto- Burman. As we have the families of languages there are families of culture also. In spite of the differences there are many commonness, common features. No one can deny this. For example, in all the Indian languages a sentence is completed by the verb at the end. In English it is not so. What is important here is we have separate language - family and separate culture - family; but when we come into contact with each other we are developing some kind of commonness. In language, in culture, even in literature that commonness should be developed in more than one way in the near future. That is our responsibility. The Oriental languages are many. We have to expand the studies in all possible ways . To be more particular on this in the Madras University we have some ten languages. This is the only

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university in India paying attention to all these languages; it is something quite remarkable. There are ever so many things to be done in the future. We have work for a long way. In the last century we were paying attention to Oriental studies from the western point of view. Now we have to look at them from our point of view. It is for researches like this, such conferences as this are conducted. I am delighted to see so many people here getting interested in Oriental languages. I welcome you all and wish the conference all success".

Thiru. Jeppiar, Chairman, Sathyabhama Educational Trust, the chief patron was honoured first. The following dignitaries who also rendered financial assistance for conducting the conference, were honoured.

1. Dr.M.A.M.Ramaswamy, Chancellor, Annamalai University; President, The Indian Cultural Research Trust, Chennai.
2. Mr.Venu Srinivasan, Managing Director, Sundaram Clayton Ltd., Chennai.
3. Dr.N.Mahalingam, Chairman, Sakthi Group of companies; President, The Kuppuswami Sastri Research Institute, Chennai.
4. Mr.R.Kalidas, Adviser, SABIC, Saudi Arabia.
5. Dr.Nalli Kuppuswami Chetty, Partner, Nalli Silks, Chennai.
6. Dr.R.Krishnamurthi, Editor, Dinamalar, Chennai.
7. Mr.A.Sivasailam, Chairman, Amalgamations Ltd., Chennai.

The following scholars were also honoured during the inaugural session:

1. Dr.K.Kunjunni Raja, Former Head, Dept. of Sanskrit, Univ. of Madras
2. Dr.K.V.Sarma, Former Director, Vishvesvarananda Vedic Research Institute, Hoshiarpur.
3. Dr.G.Appa Rao, Former Head, Dept. of Telugu, Univ. of Madras
4. Dr.A.A.Manavalan, Former Head, Dept. of Tamil, Univ. of Madras.
5. Dr.Shankar Raju Naidu, Former Head, Dept. of Hindi, Univ. of Madras
6. Dr.Syed Ali, Ex. Hony Secretary, Academy of Islamic Research, Chennai.
7. Dr.Sankar Kedilaya, Former Head, Dept. of Kannada, Univ. of Madras

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8. Dr.Prabhakara Warriar, Former Head, Dept. of Malayalam, Univ. of Madras.
9. Dr.S.P.Rajagopalan, Principal, D.G.Vaishnav College for Men, Chennai.
10. Dr.V.Ganapathy Sthapati, Retd. Principal, School of Temple Architecture, Mahabalipuram, Chennai.
11. Dr. Syed Safi-Ulla, Former Prof. Head. Dept. of Arabic, Persian and under University of Madras.
12. Dr. Sajjad Hussain, Dept. of Arabic, Persian and Urudu University of Madras.

The session was concluded with a proposal of Vote of thanks by Dr.A.Srikrishna Bhat, Director, Oriental Research Institute, University of Madras.

Mrs.Nandini Ramani (daughter of Dr.V. Raghavan), Secretary, Music Academy and Samskrita Ranga was the Chairman of Cultural committee and rendered her full support and conducted the cultural programmes successfully with the financial assistance of Mr. R.Kalidas, son of Dr.V.Raghavan. The cultural programmes were dedicated to Dr.V.Raghavan.

The concluding session was held on 30th may, 2000 at 3.30 p.m. in the Sathyabhama Engineering College premises. The session started with prayer in Tamil, Sanskrit and Arabic. Dr.E.R.Rama Bai, Local Secretary welcomed the dignitaries and the delegates. The session was presided over by Dr.Gautam Patel, Vice President of the AIOC-40th session and Chairman, Gujarat Sanskrit University Committee. Padmasri Dr.V.Venkatachalam, Chairman, Indian Council of Philosophical Research, New Delhi and former Vice-Chancellor, Sampurnanand Samskrita Vishwavidyalaya, Varanasi delivered the Valedictory address:

" Respected President, Vice President and other delegates, this conference has a special significance in the fact that both General Secretary and the Local Secretary being women and given the leaderships we have had a very successful session, fruitful session, a session which has proved to be trend setter as we call in English, in many ways.....

"I would definitely like to express some of my feelings particularly in this session. I have been participating in the AIOC for the last 45 years, almost uninterruptedly, where we had extraordinary experiences, unique experiences and where we discussed something substantial from the point of view of the Conference. I would therefore use this opportunity to address this particular Valedictory address, to young friends, young scholars who have been participating in this conference

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from all parts of the country . I would like to say that we have a great responsibility on our shoulders as Sanskritists. Sanskrit has a distinct character comprising the heritage of the country.

"When the teacher taught, society has to follow. It is a teacher's job to uplift the society as a whole. All our scholarship were experienced by our previous generations; the experiences of the realities by the previous generations unfortunately are almost on the point of perishing . How are we going to bring them back ? Manu who holds the key for all the problems of life, has an answer. All these things you can accomplish by *tapas.* In the Taittiriya Upanishad three different Rishis give three different answers. The first one *satyam*, a very simple word to hear but extremely difficult to follow - the *Ideal. Satyam* can take you to the highest pedestal of glory. *Satyam* means one should speak nothing but the truth. The second is *tapas.* The third is applicable to teachers. There are two things to be done - learning and imparting. These two are the teacher's vocation. This alone is the *tapas* of the teacher and nothing else. Any person who performs his duty faithfully, is a real *tapasvin.* The acharya's duty is only to collect information and to impart that to students so that they may lead a good life. Simple living and high thinking, as you put it in English, had been the ideal of all our great scholars. That is why they commanded great respect.

"As said by one of the delegates in this Conference, it is the responsibility of the Conference to maintain the good standard put by our predecessors and the great path finders and raise this Conference to a level which will be heard by not only the teacher community but also by the people in all walks of life. The Govt. of India should also help to improve the status of the AIOC.

"Before I close, I would like to point out that we have been contributing research papers each one according to our capacity. There are so many things that can be done at the high level provided there is *sraddha.* Now the time has come to us; it is our turn. There are many such hard tasks which have to be faced by our young scholars. The responsibility rests on the shoulders of the young of which there are quite a large number amongst us.

"I again request you to attend to this great aspect of Sanskritists and Orientalists and put this in a wider angle and see that the status of AIOC really becomes truly of All India status and would attract the attention of the world,at large" .

A resume of the conference was presented by scholars who attended the conference. Dr.P.Nisar Ahmed, Prof. and Head, Dept. of Arabic, Persian and Urdu, University of Madras proposed the Vote of thanks.

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I am immensely pleased to record my thanks on behalf of the Conference, to the authorities of the University of Madras for the invitation extended to hold the 40th session of AIOC in Chennai under the auspices of Department of Sanskrit, University of Madras. On behalf of the Conference and on my own behalf I express my special gratitude to Thiru. Jeppiar, Chairman, Sathyabhama Educational Trust, for his generosity in making elaborate arrangements to hold the Conference in Chennai. The Conference is also thankful to the Universities and institutions in different states and individual scholars in India and abroad for helping us in the successful conduct of the conference in a grand manner by deputing their scholars as delegates to the conference. I take this opportunity to thank the members of the various committees and sub-committees, the volunteers and the staff of Sathyabhama Engineering college who helped the delegates during their stay in Chennai. I am specially grateful to the Vice-Chancellor, Dr.Pon.Kothandaraman for helping me with valuable suggestions to organise different committees, himself being the Chairman of reception committee.

My sincere thanks are due to Dr.S.P.Rajagopalan Principal D.G.Vaishnav College for Men, Chennai and syndicate member for the keen interest he evinced in fixing the venue and making other arrangements for the successful conduct of the conference in Chennai. I am thankful to Mr.K.T.Narasimhan, Director, Archaeological Survey of India, Chennai for his valuable suggestions at every step, for the success of the conference.

My sincere and heartfelt thanks are due to Sri B.Madhavan, Secretary, Madras Sanskrit College and Kuppuswami Sastri Research Institute for the spontaneous and steady help he has rendered along with the staff members of K.S.R.Institute in raising funds, in bringing out the Souvenir and in many other ways in the successful conduct of the conference in Chennai.

I am thankful to my younger colleagues and staff of Department of Sanskrit for their assistance in bringing out the volume of summary of papers and also their help in many other ways. I also record my thanks to the staff members of the Department of Sanskrit, Presidency college, Ramakrishna Mutt Vivekananda college, the M.O.P.Vaishnav College for Women, Chennai and Queen Mary's College, Chennai for their help in the successful conduct of the conference.

E.R.R.

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REPORT OF BUSINESS TRANSACTIONS

ALL INDIA ORIENTAL CONFERENCE

PUNE - 411004 HEAD OFFICE: BHANDARKAR ORIENTAL RESEARCH INSTITUTE

40th SESSION

THE EXECUTIVE COMMITTEE

A meeting of the Executive Committee of the All India Oriental Conference was held in Satyabhama Engineering College, Chennai at 6.00 P.M. on 27th May 2000.The following members were present:

Dr. Anant Lal Thakur.
Dr. Gautam Patel,
Dr. Saroja Bhate.
Dr. R.I. Nanavati.
Dr. C.K. Shukla.
Dr. S.D. Joshi.
Dr.Y.P. Dubey.
Dr. G.K. Dash
Dr. S.C. Jha.
Dr. Ramjee Roy
Dr. Y.V.Dahiya
Dr. B. B. Chaubey
Dr. Rajendra Mishra.
Dr. Sushma Kulshreshtha.
Dr. H.K.Satapathy
Dr.N.P.Unni.

The following business was transacted at the meeting:

1] Condolence

Resolution No. 1 : Resolved that the Executive Committee places on record its sense of deep sorrow at the sad demise of the following scholars:

1] J.W.D. Jong.
21 Pt. Dalsukh Malvania.
3] Prof . S.S. Janaki.
4] Prof . Daniel H.H. Ingalls.
5] Swami Bhuteshanandaji Maharaj.
6] B. V. Raman.
7] Mahesh Tiwari.
8] Nathmal Tatia.
9] Lallaji Gopal.
10] Indrani Rehman.
11] Alka Chattopadhyay.
12] Devraj N.K.
13] Acharya Baldev.
14] Prof. Leeladhar Kenny.
15] H.N. Chatterjee.
16] Prof . Hajiime Nakamura.
17] Prof S. A. Dange.
18] Dr. K.P.Jog.
19] M. N. Sriniwas.
20] Rashtrapati Shankar Dayal Sharma
21] Dr.S.B.Varnekar
22] Prof. Velankar S.B.
23] Shri Kavisvara Shastri Dattamaharaj
24] Bharat Pisaretty
25] Prof. Ramchandra Rao
26] Dr. Chandrabhan Tripathi
27] Karamasa Jethabhai Somaiya
28] Pt. Prabhat Shastri

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29] Dr. Chakradhar Bijalwan
30] Pt. V.T. Shevade
31] Acharya Ram Prasad Tripathi
32] Achrya B.N.Shastri
33] Acharya Ratankumar Sharma
34] Madhukar T.Sahasrabudhe
35] Dr. Vishvanath Bhatt Deva
36] Brahmarsi Pt. Satyadeva Vasistha
37] Vishadeva Sakale
38] Pt Samanth Dash
39] Pt. Bhagwat Prasad Tripathi
40] Prof Ketak Nayak
41] Prof Krishna Chandra Acharya
42] Dr. Satya Bhushan Yog
43] Prof. D.D.Mahulkar

2] Minutes of the Business Meetings, held at Vadodara

Resolution No.2: Resolved that the minutes of All India Oriental Conference held at Vadodara on the occasion of 39th session of All India Oriental Conference be confirmed.

3] Audited statement of Accounts:

Resolution No. 3 : Resolved that the audited Statements of Accounts for the years of 97, 98 and 99 be adopted.

4] Appointment of Auditors:

Resolution No. 4 : Resolved that M/s Patki & Soman, Pune be appointed as auditors for the year 99 - 2000 and they be paid the remuneration of Rs. — per year.

5] Publication of the Conference Proceedings:

Resolution No. 5: Resolved that the position of the Proceedings of the 39th session of the All India Oriental Conference held at Vadodara be noted.

6] Award of the various prizes:

Resolution No. 6:Resolved that the General Secretary be authorised to decide the award of I] Dr. V. G. Rahurkar Prize [Vedic] 2] Smt. Sushila Devi Mishra Prize [Vedanta Philosophy and Religion] 3] Dr. V. Raghavan Prize [Religion] 4] Dr. V.G. Rahurkar Prize [Vedanta - Philosophy and Religion] 5] Dr. Jayamanta Mishra Prize [Classical Sanskrit] 61 Muni Punyavijayji Prize [Prakrit and Jainism] 7] D.K. Jain O.R. Institute Prize [Prakrit and Jainism] 8] Mrs. Annapurna and Dr. R. K. Sharma Prize [Modern Sanskrit] 9] Markatavalli Sundaresvara Sambhavana Prize [Pandit Parisad] [10] Sragdhara Nandi Prize [Alamkarashastra].

7] Co - option of the Council of the ten members:

Resolution No. 7: Resolved that it be recommended to the Council that the following 10 persons whose names have been suggested by the Local Committee be co-opted on the Council [as per Rule 10, b, 1]

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8] Appointment of the Additional Sectional Presidents:

Resolution No. 8:Resolved that the following Sectional Presidents be appointed -

1]	Vedic	Dr. Y.V. Dahiya.
2]	Iranian Section	Dr. F. Nariman.
3]	Classical Sanskrit	Dr. H.K.Satapathy.
4]	Islamic Studies	Dr. Akhtarul Wassey.
5]	Arabic and Persian	Dr. S.A.H.Abidi.
6]	Pali and Buddhism	Dr. Sushma Kulshreshtha.
7]	Prakrit and Jainism	Dr. P. S. Jain.
8]	History	Dr. H. S.Pandey.
9]	Archaeology	Shri. P.R.Ahirrao.
10]	Indian Linguistics	Dr. S.C. Jha.
11]	Dravidic Studies	Dr. Murali Madhavan.
12]	Philosophy and Religion	Dr. B.B. Chaubey.
13]	Technical Sciences & Fine Arts	Dr. S.Y.Wakankar
14]	South East Asian Studies	Dr. Abdul Ali.
15]	West Asian Studies	Dr. Mursaleen Ghulam.
16]	Modern Sanskrit	Dr. Rajendra Mishra.
17]	Manuscriptology	Dr.A.C.Sarangi.
18]	Epics and Puranas	Dr. G.K.Dash
19]	Sanskrit and Computers	Dr. Ramanujan.

The meeting terminated with vote of thanks to the Chair.

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ALL INDIA ORIENTAL CONFERENCE

HEAD OFFICE:BHANDARKAR ORIENTAL RESEARCH INSTITUE,

PUNE -411004

40 TH SESSION

INAUGURAL SESSION

The Inaugural Session of the 40th All India Oriental Conference was held at Satya bhama Engineering College,Chennai.

1] The Session opened with Prayers.

2] Dr. Mrs. E.R. Rama Bai welcomed the Vice-Chancellor, University of Madras [Chief Guest of the Session], General President of the All India Oriental conference and the members of the Conference.

3] The Chief - Guest, the Vice-Chancellor, University of Madras made the Deep Prajvalan and formally inaugurated the Session.

4] Chief-Guest, released the following Publications:

5] Dr. Pon. Kothandaraman, Vice-Chancellor, Chief-Guest of the Session, delivered his Inaugural Address.

6] The General President, Dr. Anant Lal Thakur delivered the Presidential Address.

7] A resolution condoling the death of the following scholars was passed while the wholle gathering was standing.

[The list of 43 members in the previous report]

8] The Local Secretary read out some of the messages.

9] The General Secretary, Mrs. Saroja Bhate then made some announcements regarding the divisions of the Sections and additional Sectional Presidents, National Forms for the New Executive Committee and Section Presidents,the meeting of the Council and Pandit Parishad.

10] Dr. A. Sri Krishna Bhat, Director Oriental Research Institute, Chennai, made some announcements regarding the conduct of the Conference.

11] Dr. A. Sri Krishna Bhat, Director Oriental Research Institute, Chennai, proposed a comprehensive vote of thanks.

12] The Inaugural Session terminated with Natioinal Anthem.

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ALL INDIA ORIENTAL CONFERENCE

HEAD OFFICE:BHANDARKAR ORIENTAL RESEARCH INSTITUE,

PUNE -411004

40 TH SESSION

THE COUNCIL

A meeting of the council of the All India Oriental Conference was held at Satyabhama Engineering College, Chennai

______________________ was in Chair.

The following resolution was passed:

1] Resolved that as recomended by the Executive Committee, the following ten persons whose names have been suggested by the Local Committee, be co-opted as members of the Council (as per Rule 10, b.i.)

2] The Council then proceeded to elect members of the New Executive Committee

The Result of the Election of the New Executive Committee

The following was the result of the election of the New Executive Committee [with the number of votes secured against each name]

S. No.	NAME OF MEMBER	VOTES SECURED
1.	Prof Saroja Bhate.	173
2.	Prof R.I.Nanavati.	160
3.	Prof S.C. Jha.	149
4.	Prof H.K. Satapathy	145
5.	Prof B.B.Chaubey.	138
6.	Prof Gautam Patel.	137
7.	Dr. S.D.Joshi.	125
8.	Dr. Rajendra Mishra.	122
9.	Prof. A.C. Sarangi,	117

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10.	Prof. S.P. Sharma.	112
11.	Prof. Sushma Kulshreshtha.	105
12	Prof. Y.V. Dahiya.	103
13.	Prof. Chandrakant Shukla.	102
14.	Prof. Yadunath Dubey.	90
15.	Prof. Devnarain Jha.	90
16.	Prof. Shukdev Sharma.	86
17.	Prof. G.K. Dash.	85
18.	Prof. Dashrath Dwivedi.	82

Total Voting - 326

Invalid Votes - 09

Total Candidates - 47

Candidates Elected - 18

The meeting terminated with vote of thanks to the Chair.

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ALL INDIA ORIENTAL CONFERENCE

HEAD OFFICE:BHANDARKAR ORIENTAL RESEARCH INSTITUE,

PUNE -411004

40 TH SESSION

THE NEW EXECUTIVE COMMITTEE

A Meeting of the New Exexcutive Committee was held at Satyabhama Engineering College, Chennai at 11.00 a.m. on 29.5.2000. The following were present

1. Prof Saroja Bhate 2. Prof R.I.Nanavati 3. Prof S.C. Jha 4. Prof H.K. Satapathy 5. Prof B.B.Chaubey 6. Prof Gautam Patel 7. Dr. S.D.Joshi 8. Dr. Rajendra Mishra 9. Prof A.C. Sarangi 10. Prof S.P. Sharma 11. Prof Sushma Kulshreshtha 12. Prof Y.V. Dahiya 13. Prof Chandrakant Shukla 14. Prof Yadunath Dubey 15. Prof Devnarain Jha 16. Prof Shukdev Sharma 17. Prof G.K. Dash 18. Prof Dashrath Dwivedi

____________________________was voted to the Chair.

The following business was transacted.

1] Election of the Office Bearers

Resolution No.1 : Resolved that Prof. Vidyanivas Mishra, Varanasi be and is hereby elected General President of the All India Oriental Conference.

Resolution No. 2 : Resolved that Prof. K.K. Chaturvedi, Ujjain, be and is hereby elected Vice- President of the All India Oriental Conference.

Resolution No 3 : Resolved that Prof. Saroja Bhate be and is hereby elected General Secretary of the All India Oriental Conference.

Resolution No. 4 : Resolved that Prof. Chandrakant Shukla be and is hereby elected Joint General Secretary of the All India Oriental Conference.

Resolution No. 5 : Resolved that Prof. Satish Jha be and is hereby elected Treasurer of the All India Oriental Conference.

2] Co-option on the Executive Committee

Resolution No 6 : Resolved that the following persons be and are hereby co-opted as members of the Executive Committee in the vacancies caused by the election of the office bearers:

The full Executive Committee will be as follows:

1) Office Bearers:

1. General President	Prof. Vidya Nivas Mishra
2. Vice President	Prof. K. K. Chaturvedi
3. General Secreatry	Prof. Saroja Bhate
4. Joint General Secretary	Prof. Chandrakant Shukla
5. Treasurer	Prof. Satish Jha

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2) Other members of the Executive Committee:

1. Prof. H.K. Satapathy (Local Secretary)
2. Prof. R.I. Nanavati.
3. Prof. B.B. Chaubey.
4. Prof. Gautam Patel.
5. Prof. S.D. Joshi
6. Prof. Rajendra Mishra
7. Prof. A.C. Sarangi
8. Prof. Y.V. Dahiya
9. Prof. Sushma Kulshreshtha
10. Prof. Y. P. Dubey.
11. Prof. Dev Narain Jha
12. Prof. Shukdev Sharma
13. Prof. G.K. Dash
14. Prof. Dashrath Dwivedi
15. Prof.S.P. Sharma

Coopted Members:

16. Prof. E.R. Ramabai
17. Dr. Rajeev Ranjan Sinha
18. Dr. Maitreyee Bora.

The Trustees:

19. Dr. T.N. Dharmadhikari
20. Dr. H.G. Ranade
21. Dr. M.A. Mehendale

3. Venue of the next Session

Resolution No.7 : Resolved that the invitation of the Sri Jagannath Sanskrit Vishvavidyalaya, to hold its 41st Session at Shri - Vihar, Puri, Orissa, under its auspices, be thankfully accepted

4. Award of Prizes:

Resolution No.8 : Resolved that prizes be awarded as follows:

1. Dr. V. G. Rahurkar Prize (Vedic)
2. Smt. Sushila Devi Mishra Prize (Vedanta)
3. Dr. V. Raghavan Prize (Philosophy-Religion)
4. Dr. Jayamant Mishra (Classical Sanskrit)
5. Muni Punyavijayji Prize (Prakrit and Jainism)
6. D.K. Jain O.R. Institute Prize [Prakrit and Jainism]

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7. Mrs. Annapurna and Dr. R.K. Sharma Prize [Modem Sanskrit]

8. Dr. V. G. Rahurkar Prize [Vedanta - Philosophy and Religion]

9. Markatavall Sundaresvara Sambhavana Prize [Pandit Parishad]

10. Sragdhara Nandi Prize [Alamkarashastral]

A joint meeting of the New Executive Committee and the present Presidents of the various Sections was then held to elect Sectional Presidents for the 41st Session of the All India Oriental Conference.

The following was the result of the election:

1.	Vedic	Dr. B.B. Chaubey.
2.	Iranian	Prof S.N. Doctor.
3.	Classical Sanskrit	Prof R.I. Nanavati.
4.	Islamic Studies	Dr. Abdul Ali.
5.	Arabic and Persian	Prof Khan Nauman.
6.	Pali and Buddhism	Dr. Karunesh Shukla.
7.	Prakrit and Jainism	Dr. Ramjee Roy.
8.	History	Shri. Prataprao Ahirrao.
9.	Archeology	Dr. Vijay Pandya.
0.	Indian Linguistics	Prof A.C. Sarangi.
11.	Dravidic Studies	Prof P. Syamala Devi.
12.	Philosophy and Religion	Dr. G.K. Dash.
13.	Technical Scinces and Fine Arts	Dr. Sushma Kulshreshtha.
14.	West Asian Studies	Prof Mursaleen Ghulam.
15.	Modern Sanskrit	Prof H.K. Satapathy.
16.	South East Asian Studies	Dr. Y.P. Dubey.
17.	Manuscriptology	Dr. S.Y. Wakankar.
18.	Epics and Puranas	Prof Rajendra Mishra.
19.	Sanskrit and Computers	Dr. Damodar Jha.
20.	Indian Aesthetics and Poetics	Prof Radhavallabh Tripathi.

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ALL INDIA ORIENTAL CONFERENCE

HEAD OFFICE:BHANDARKAR ORIENTAL RESEARCH INSTITUE,

PUNE -411004

40 TH SESSION

CONCLUDING SESSION

The Concluding Seeion of the All India Oriental Conference was held at Satyabhama Engineering College, Chennai at _______on 30th May 2000.

1. The Session opened with prayers.
2. The Local Secretary welcomed the gathering.
3. The General Secretary announced the election of New Office Bearers and Sectional President of the Conference
4. The General Secretary announced the following prizes:
    1. Dr. V. G.Rahurkar Prize (Vedic):
    2. Dr. V. Raghavan Prize (Religion):
    3. Smt. Sushila Devi Mishra Prize (Vedic) :
    4. Dr. V.G. Rahurkar Prize (Vedanta - Philosophy and Religion):
    5. Dr. Jayamanta Mishra Prize (Classical Sanskrit):
    6. Muni Punyavijayaji Prize (Prakrit & Jainism).
    7. D.K. Jain O.R. Institute Prize (Prakrit & Jainism).
    8. Mrs. Annapurna & Dr. R.K. Sharma Prize (Modern Sanskrit)
    9. Markatavalli Sundaresvara Sambhavana Prize (Pandit Parishad)
    10. Sragdhara Nandi Prize (Alamkarashastra):
5. The General Secretary announced that the next session of the All India Oriental Conference will be held at Jagannathapuri, Orissa, under the auspices of Sri Jagannath Sanskrit Vishvavidayalaya.
6. Prof. V. Venkatachalam, Chief Guest, Released the follwing publications:

7. The Local Secretary proposed a vote of thanks.
8. The concluding session terminated with Prayers.

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REPORT OF AN AUDITOR RELATING TO ACCOUNTS AUDITED UNDER SUB-SECTION (2) OF SECTION 33 & 34 AND RULE 19 OF THE BOMBAY PUBLIC TRUSTS ACT.

Registration No. : F-199 PTR 3/317/59

Name of the Public Trust : All India Oriental Conference
C/o Bhandarkar Oriental Research Institute,
Pune - 411 004

For the year ended 31st March, 1999.

(a)	Whether accounts are maintained regularly and in accordance with the provisions of the Act & rules.	Yes
(b)	Whether receipts and disbursements are properly and correctly shown in the accounts.	Yes
(c)	Whether the cash balance and vouchers in the custody of the manager or trustee on the date of audit were in agreement with the accounts.	Yes
(d)	Whether all books, deeds, accounts vouchers or other documents or records required by the auditor were produced before him.	Yes
(e)	Whether a register of movable and immovable properties is properly maintained, the changes therein are communicated from time to time to the regional office and the defects and inaccuracies mentioned in the previous audit report have been duly compiled with.	N.A.
(f)	Whether the manager or trustee or any other person required by the auditor to appear before him did so and furnished the necessary information required by him.	Yes
(g)	Whether any property or funds of the Trust were applied for any objects or purposes other than the objects or purpose of the Trust.	No
(h)	The amount of outstanding for more than one year and amount written off, if any.	No
(i)	Whether tenders were invited for repairs or construction involving expenditure Rs.5,000/-	No
(j)	Whether any money of the public trust has been invested contrary to the provisions of Section 35.	No

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AUDITORS' REPORT.. CONTD.

Registration No. : A-/PUNE

Name of the Public Trust : All India Oriental Conference

For the year ended 31st March, 1999.

(k)	Attenation, if any, of the immovable property contrary to the provisions of seciton 36 which have come to the notice of the auditor.	No
(l)	All cases of irregular, illegal or improper expenditure or failure or omission to recover money or other property belonging to the public trust or of loss or waste of money or other property thereof and whether such expenditure failure omission loss or waste was caused in consequence of breach of trust or misapplication or any other misconduct on the part of trustees or any other person while in the management of the trust.	N.A. None
(m)	Whether the budget has been filed in the form provided by rule 16A.	N.A.
(n)	Whether the maximum and minimum number of the trustees is maintained.	Yes
(o)	Whether the meetings are held regularly as provided	Yes.
(p)	Whether the minutes books of the proceedings of the meetings are maintained.	Yes.
(q)	Whether any of the trustees has any interest in the investment of the trust.	No.
(r)	Whether any of the trustees is a debtor or creditor of the trust.	No.
(s)	Whether the irregularities pointed out by the auditors in the accounts of the previous year have been duly complied with by the trustees during the period of audit.	N.A.
(t)	Any special matter which the auditor may think fit or necessary to bring to the notice of the Deputy of Assistant-Charity Commissioner.	No.

CHARTERED ACCOUNTANT

Pune

PATKI & SOMAN, Chartered Accountants

639, Sadashiv Peth, Pune - 411030

Date: 2.12.99

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THE BOMBAY PUBLIC TRUSTS ACT, 1950

SCHEDULE IX C (Vide Rule 32)

Statement of income liable to contribution for the year ending 31st March, 1999

Name of the Public Trust: ALL INDIA ORIENTAL CONFERENCE

Reg. No. : F-199/Pune

I) INCOME AS SHOWN IN THE INCOME AND EXPENDITURE ACCOUNT (SCHEDULE IX)

II) ITEMS NOT CHARGEABLE TO CONTRIBUTION UNDER SECITON 58 AND RULE 32:-

1. Donations received from other Public Trusts & Dharmadas
2. Grants received from Government and local authorities
3. Interest on Sinking or Depreciation Fund
4. Amount spent for the purpose of secular education
5. Amount spent for the purpose of medical relief
6. Amount spent for the purpose of veterinary treatment of animals
7. Expenditure incurred from donations for relief of distress caused by scarcity, draught, flood, fire or other natural calamity
8. Deductions out of income from lands used for agricultural purposes
   a) Land Revenue and Local Fund Cess
   b) Rent Payable to superior landlord
   c) Cost of production, if lands are cultivated by trust
9. Deductions out of income from land used for non agricultural purposes.
   a) Assessment, Cesses and other Government or Municipal taxes
   b) Ground rent payable to the superior landlord
   c) Insurance Premia
   d) Repairs at 10 percent of gross rent of building
   e) Cost of collection at 4 percent of gross rent of buildings let out
   f) Cost of collection of income or receipts from securities, stocks, etc. at 1 percent of such income
   g) Deduction on account of repairs in respect of building not rented & yielding no income, at 10 percent of the estimated gross annual rent

To bring together orientalists in order to take Stock of the various activities of Oriental Scholars in India. The Income is entirely exempted from contribution.

Certificate that while claiming deductions admissible under the above schedule have not claimed any amount twice either wholly or partly, against any of the items mentioned in the Schedule which have the effect of double deduction.

CHARTERED ACCOUNTANT
PATKI & SOMAN
Chartered Accountants
639, Sadashiv Peth, Pune - 411030

Date : 24.2.99

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THE BOMBAY PUBLIC TRUSTS ACT, 1950

SCHEDULE VIII (Vide Rule 17(11)) Registration No. : F-199 /Pune

Name of the Public Trust: ALL INDIA ORIENTAL CONFERENCE
C/o Bhandarkar Oriental Research Institute, Pune - 411 004 .

BALANCE SHEET AS AT 31ST MARCH, 1999.

FUNDS AND LIABILITIES	Rs.	Rs.	PROERPTY AND ASSETS	Rs.	Rs.
TRUSTS FUNDS OR CORPUS			IMMOVABLE PROPERTIES		
Balance as per last Balance Sheet	....	62,544.39	(at cost) (Suitably classified		
			giving mode of valuation		
			Additions or Deductions	....	Nil
			(including those for depreciation)		
			if any during the year		
			INVESTMENTS		
			Fixed Deposits with Banks		
			(See Reverse)	....	162,090.39
			Add : Interest Accr.		
OTHER EARMARKED FUNDS		14,025.00	FURNITURE & FIXTURE		
(Created under the Provisions			Balance as per last Balance Sheet		Nil
of the Trust Deed of Scheme or			Additions During the year		
out of the income)			Less : Sales during the year		
Depreciation Fund			Depreciation up to date		
Sinking fund					
Reserved Fund			LOANS (Secured or Unsecured)		Nil
Any Other Fund			Good / doubtful		
LOANS (Secured or Unsecured)			Telephone Deposit		
From Trustees			Other Loans		
From Others					
LIABILITIES			ADVANCES		
FOR Expenses - Audit Fee			To Trustees		
For Advances			To Employees		-
For Rent and other Deposits			To Contractors		–1
For Sundry Credit			To Lawyers		
Balance - Sahakari Sabhasad			To Others		
INCOME AND EXPENDITURE ACCOUNT					
Balance as per last	115,687.54		INCOME OUTSTANDING		
Balance Sheet			Rent		
Less : Appropriation, if any			Interest		Nil

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FUNDS AND LIABILITIES	Rs.	Rs.	PROERPTY AND ASSETS	Rs.	Rs.
Add : Surplus /			Other Income		Nil
Less : deficit					
(As per Income & Expenditure Account)	142866.39		CASH & BANK BALANCES -		
			S.B. A/c with		
			Central Bank of India	170,386.45	
			State Bank of India	2,846.48	
	....	258,753.93	Cash in Hand	Nil	
				....	173,232.93
			Income and expenditure accounts		
			Balance as per Balance Sheet		
			Less : Appropriation, if any		
			Add : Deficit as per Income		Nil
			Less : Surplus and Expenditure A/Cs		
Total Rs.		335,323.32	Total Rs.		335,323.32

As per our Report of even date.

Income outstanding (If Accounts are kept on Cash Basis)

Rent

Interest

Other Income

Total Rs.

The above Balance Sheet to the best of my/our belief contains a true account of the Funds and Liabilites and of the Property and / Assets of the Trust.

Date : 2.12.99

CHARTERED ACCOUNTANT
PATKI & SOMAN
Chartered Accountants
639, Sadashiv Peth, Pune - 411030

General Secretary
All India Oriental Conference
C/o Bhandarkar Oriental Research Institute,
Pune - 411 004.

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THE BOMBAY PUBLIC TRUSTS ACT, 1950

SCHEDULE IX (Vide Rule 17(1)) Registration No. : F-199 / PUNE

Name of the Public Trust: ALL INDIA ORIENTAL CONFERENCE
C/o Bhandarkar Oriental Research Institute, Pune - 411 004 .

INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDING 31.3.1999

EXPENDITURE	Rs.	Rs.	INCOME	Rs.	Rs.
TO EXPENDITURE IN RESPECT OF PROPERTIES			BY RENT (accrued)	.....	Nil
Rates, Taxes, Cesses					
Repairs and maintenance			BY INTEREST (accured * realised)		
Salaries			On Securities	.....	Nil
Insurance			On Loans	.....	Nil
Depreciation (by way of Prov.or. Adj)			On Bank Account	.....	31,590.39
Other Expenditure					
Retention Money			BY DIVIDEND	.....	Nil
TO ESTABLISHMENT EXPENSES (As per Schedule I)	.....	12,931,.00	BY DONATIONS IN CASH OR KIND	.....	6,520.00
TO REMUNERATION TO TRUSTEES			BY GRANTS	.....	Nil
TO REMUNERATION (In the case of a math) to the head of the math including his household expenditure if any.	....	Nil	BY INCOME FROM OTHER SOURCES (In Details as far as possible)		
TO LEGAL EXPENSES	.....	Nil	As Per Schedule II	....	133,707.00
Salary	.....	10,300.00			
TO AUDIT FEES	.....	1,000.00			
TO CONTRIBUTION AND FEES (Contribution to the Charity Commissioner)					
TO AMOUNT WRITTEN OFF					
a) Bad Debts					

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EXPENDITURE	Rs.	Rs.	INCOME	Rs.	Rs.
b) Loan Scholarships					
c) Irrecoverable Rents	.....	Nil			
d) Other items					
TO MISCELLANEOUS EXPENSES	.....	Nil			
TO DEPRECIATION	.....	Nil			
TO AMOUNTS TRANSFERRED TO RESERVES AND SPECIFIC FUNDS	.....	Nil			
TO EXPENDITURE ON OBJECT OF THE TRUST					
a) Religious	....	4,700.00			
b) Educational					
c) Medical Relief	.....	Nil			
d) Relief of Poverty					
e) Other charitable objects			BY TRANSFERS FROM RESERVE		
TO SURPLUS CARRIED OVER TO BALANCE SHEET		142866.39	BY DEFICIT CARRIED OVER TO BALANCE SHEET		
Total Rs.		171,817.39	Total Rs.		171,817.39

As per our report of even date

Dated 2.12.99

General Secretary
All India Oriental Conference
C/o Bhandarkar Oriental Research Institute,
Pune - 411 004.

CHARTERED ACCOUNTANT
PATKI & SOMAN
Chartered Accountants
639, Sadashiv Peth, Pune - 411030

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ALL INDIA ORIENTAL CONFERENCE

C/o Bhandarkar Oriental Research Institute, Pune - 411 004.

RECEIPTS & PAYMENTS ACCOUNT FOR THE PERIOD 1ST APRIL, 1996 TO 31ST MARCH, 1999.

RECEIPTS	Rs.	Rs.	PAYMENTS	Rs.	Rs.
TO Opening Balance:			By Salary to Staff		10,300.00
Cash on Hand	Nil		By Postage		1,000.00
S.B. A/c with Central Bank			By Printing & Stationery		2,603.00
of India	49,510.45		Expenses		
S.B. A/c with Central Bank			By Travelling Expenses		9,203.00
of India	2,946.48		By Prizes and Awards		4,700.00
To Life-Membership Fee	42,000.00		By Fixed Deposits		123,090.39
To Full Membership Fee	.....	78,168.00	By Audit Fees		1,000.00
To Interest		31,590.39	By Bank Charges		145.00
To 2/3rd of F from BORI for			By Closing Balances		
Sale of AIOC Volumes		13,539.00	Cash on Hand	-	
To B.O.R.I. (39 AIOC Advance)		1,000.00	S.B. A/c with Central Bank		
To Donations		6,520.00	of India	170,386.45	
To Fixed Deposits	.....	100,000.00	S.B. A/c with State Bank		
			of India	2,846.48	173,232.93
		325,274.32			325,274.32

PUNE

DATE

Examined and Found Correct

CHARTERED ACCOUNTANT
PATKI & SOMAN
Chartered Accountants
639, Sadashiv Peth, Pune - 411030

General Secretary
All India Oriental Conference
C/o Bhandarkar Oriental Research Institute,
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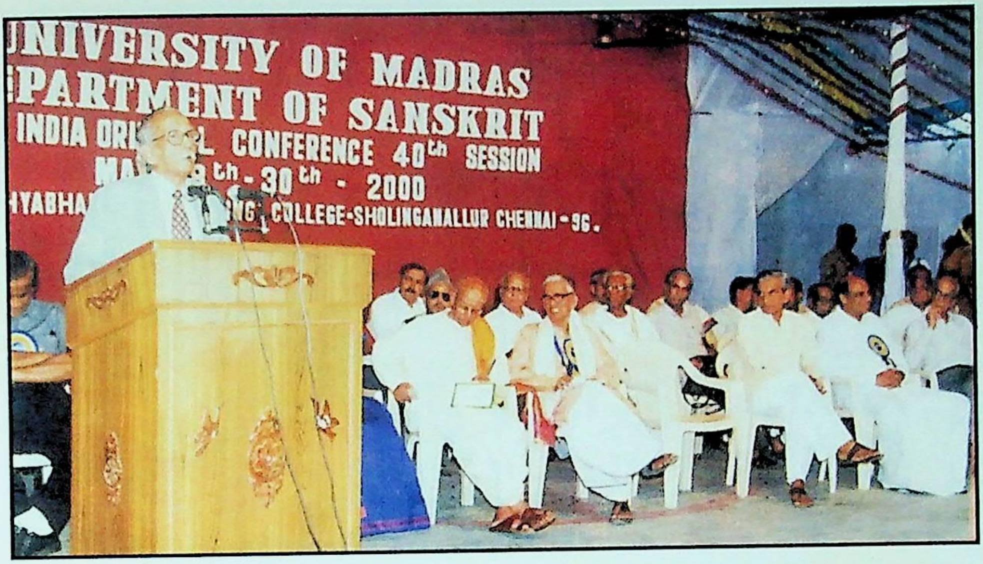
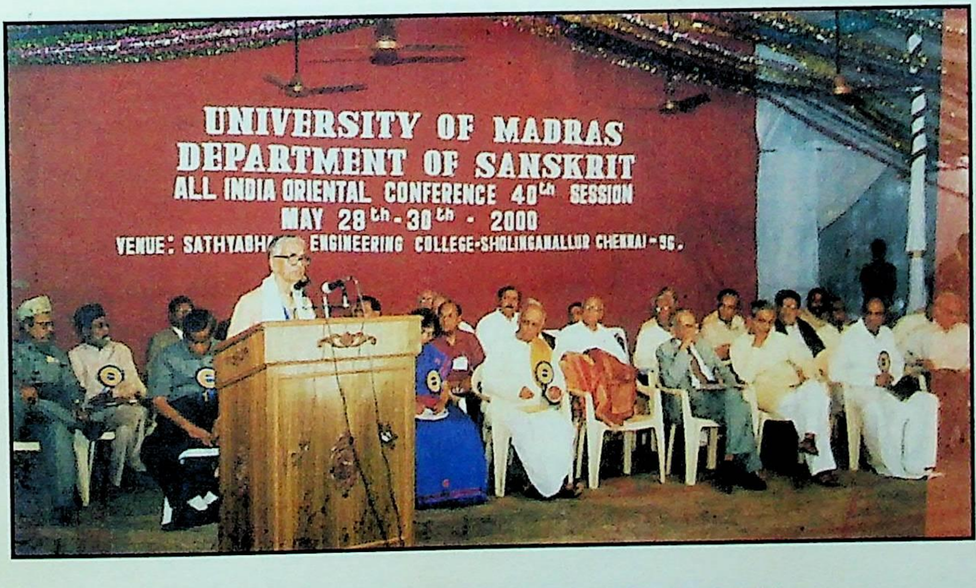


Dr.Pon. Kothandaraman ,Vice -Chancellor ,University of Madras, delivering the Inaugural Address. Seated in the first row are (from left) Prof V. Venkatachalam, Prof. Ananta Lal Thakur, Dr .Gautam Patel, Sri .Jeppier and Dr .K.K.Raja .



Prof Ananta Lal Thakur delivering the General President's Address.

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Prof. A.Krishna Bhatt , the then Director, Oriental Research Institute, University of Madras, extending the Vote of thanks .

Kathakali presentation by a troupe from Sri Sankaracharya, University of Sanskrit, Kalady, Kerala.

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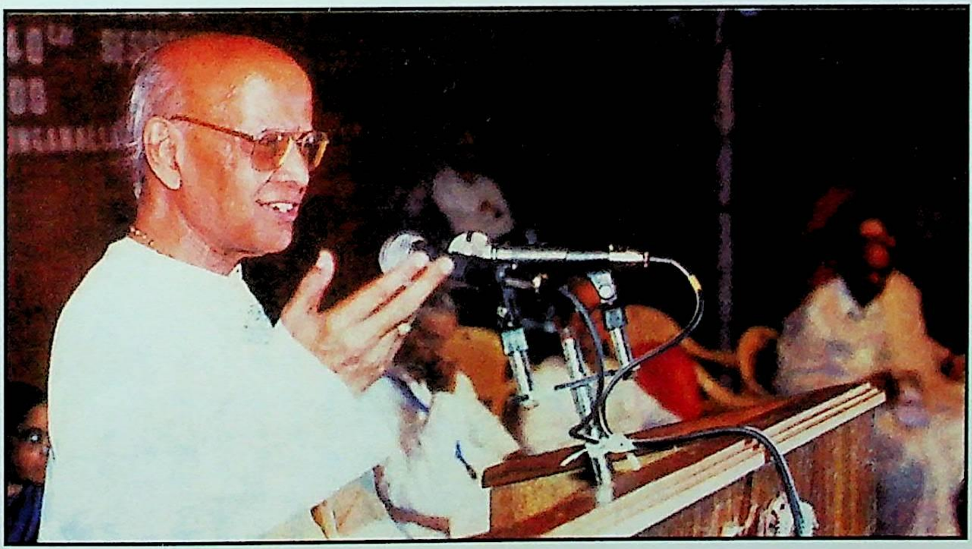
The final scene of the play *Valmiki Pratibha* presented by the Samskrita Ranga, Chennai. Mrs. Nandini Ramani, Co-ordinator for the cultural programme, is seen at the extreme left of the stage.



Padmasri Dr.V.Venkatachalam, delivering the Valedictory Address.

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Prof V.Venkatachalam releasing the Souvenir prepared by the Department of the Sanskrit, University of Madras, to mark the occasion .

On the dais from the left are; Dr.E.R.Rama Bai, Local Secretary of the 40th session, AIOC; Prof. Saroja Bhate, General Secretary of AIOC; Prof Gautam Patel Vice-President of AIOC; Prof. Anata Lal Thakur, General President of AIOC.

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ADDRESS OF THE GENERAL PRESIDENT

ANANTALAL THAKUR

Chairman of the Reception Committee, Distinguished Colleagues, Ladies and Gentlemen,

I am deeply thankful to you all for electing me president of the Fortieth Session of the All-India Oriental Conference at Chennai. I first attended the Fourteenth Session of this Conference held at Darbhanga in 1948. It was my entry into a new life. I found great scholars of International fame taking. part in its deliberations, the Panditasabha organised on a grand scale, attracted me most. I took part in the deliberations of the Religion and Philosophy section, heard the discussions on many learned papers but I was not bold enough to ask any question or assert my own view when I actually differed with those expressed. I was, however, fortunate enough to be acquainted with many scholars and new entrants of my own age. I presented a paper on the Contributions of Jnanasrimitra, the Buddhist logician. I got opportunities to be acquainted with the late Mahapandita Rahula Sankrityayana, the explorer of ancient Indian manuscripts and the late Prof D.C.Bhattacharya, the historian of Nyaya philosophy. Both of them encouraged me to continue my studies on the parallel growth of Nyaya and Buddhist logic. Rahulji's active help facilitated my entry into the Tibetan Sanskrit collection of Mss. in the Bihar Research Society, Patna. Thus I could devote myself to the study of the works of Jnanasrimitra and Ratnakirti who formed a link between the Nyaya masters Vacaspatimisra and Udayanacarya. Since then I attended 19 more sessions, read several papers and was a member of the executive committee of the Conference for several years. My acquaintance with scholars like Pandita Sukhalalji Sanghavi, Dr. V Raghavan, Dr. J. S. Jetly and others helped me a great deal to locate rare manuscripts in inaccessible manuscript libraries and obtain copies thereof. The AIOC thus offered me a number of generous friends, providing thereby an opportunity to be acquainted with the contributions of some of the greatest classical scholars of India. I am sure your kind help and co-operation will be of great assistance in discharging my duties here in Chennai.

Through my long association with your Conference I have learnt that the problems of Indology can be broadly divided into three areas-textual, exegetical and historical. The extent of our culture is vast. It is not confined to our own land alone, but it spills over what is known as greater India. Again the culture grew through several millennia. We had to encounter several onslaughts on this culture throughout our history. They hampered our usual peaceful pursuit of the sastras. India did not lay any claim upon the territories and riches of her neighbours. But that did not save her from loot, arson, conversions, migrations and internecine feuds. All these told heavily upon the continuity of our sastric traditions. Fortunately for us our forefathers valued the Mss. most and tried to save the Mss. traditions along with their catuspathis to the best of

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their ability even in adverse circumstances. The Buddhists and Jains had to follow the policy of centralisation to save their own cultural heritage. They were generous enough to save older Indian traditions also by writing commentaries and criticisms on our texts and by preserving our Mss. in their Viharas and Bhandaras. The Buddhist monks carried Indian texts beyond the borders of India and we have got back Indian texts from China, Tibet and Mangolia. Arabic and Persian scholars prepared translation of select Indian texts and helped them reach far off Western countries.

After the advent of western culture in India Collection of Mss., preservation thereof and critical study therein were systematically pursued. As a result we now get huge number of ancient texts either in print or in Mss. Our fore-runners have done much. We, the Indologists in Independent India will have to do much more. Old Mss. are decaying in the countryside. Fresh ones are not replacing them. Mode of preservation is not always the same everywhere. Proper attention to Mss. is therefore a must as we can hardly allow them to decay and die.

It is in the fitness of things that our Conference since its inception is encouraging Mss. studies. A special section on manuscriptology has been functioning. We cannot ignore the Mss. of familiar texts even as they often offer better readings in familiar texts. Lacunae are filled up through the discoveries of quotations from and references to important texts and authors. Fresh but better interpretations of items already known are offered. Young scholars are initiated in the different branches of Indological studies. The Conference thus serves the purpose of a moving gurukula unveiling our glorious past and laying the foundation of an equally glorious future. The duty of elderly people like us is to pass on our valuable experiences inherited from our predecessors to the prospective *uttarasadhakas.*

My dear fellow delegates! The foundation stone of our culture was laid on the four great śastras. The Vedas (त्रयी), logic (आन्वीक्षिकी) economics (वार्ता) and the science of good governance (दण्डनीति) were accepted as having an eternal relevance. The Vedas are mainly three-The *Rig veda*, the *Yajurveda* and the *Samaveda*. The *Atharvaveda* and the *Itihasaveda* are also very close to them.

The science of Siksha, Kalpa, Vyakarana, Nirukta, Metrics and Astrology are their indispensable limbs. The Vedas delineate the Indian life divided into four Varnas and four Asramas.

Visnugupta Kautilya voices the unanimous opinion of all the *sastras* of ancient India when he says:

व्यवस्थितार्यमर्यादः कृतवर्णाश्रमास्थितिः ।
त्रय्या हि रक्षितो लोकः प्रसीदति न सीदति ॥

The human society in which the good has been discriminated from the bad and the institutions of varnas and Asramas are followed with care and attention and which is grounded upon the three Vedas is ever prosperous and never suffers.

Anvikshiki has been classified by Kautilya in three main branches-Samkhya, Yoga and Lokayata. Here Samkhya should be accepted including the *sastras* of Kapila and Patanjali as shown in the *Mahabharata*.

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Vatsyayana takes *anvikshiki* in the sense of Nyaya. Cf. प्रत्यक्षागमाभ्यामीक्षितस्यान्वीक्षणमन्वीक्षा, तया प्रवर्तमाना आन्वीक्षिकी न्यायविद्या न्यायशास्त्रम् । The same Vatsyayana attributes the asatkarya theory of the Nyaya-Vaiseshika to 'Yogas'. Cf.असदुत्पद्यते, उत्पन्नं निरुध्यत इति योगानाम् । Nyaya-bhashya, I. 1. 29. Many Jain scholars use the terms 'Yoga' or 'Yauga' to mean the Naiyayikas, Vaiseshikas or both. Thus Yoga of Kautilya should be accepted as 'Naiyayika'. Lokayata means that branch of *anvikshiki* which is current among the common people not endowed with proficiency in Samkhya, Nyaya, etc.

Both Kautilya and Vatsyayana accept *anvikshiki* as the lamp unto all the *vidyas*, an expedient for all activities and the receptacle of all the dharmas, conventions that hold the society together. It may be noted here that Vatsyayana clearly refers to the Vidyoddesa section of the *Arthasastra* of Kautilya, with whom he has himself been identified.Cf. वात्स्यायनो मल्लनाग: कौटिल्यश्चणकात्मज: । Raja- Sekharasuri also supports this identification. Vide, the *Nyayakandali-panjika* (G.O.S. edn.,p.6) पक्षिलस्वामी न्यायभाष्यकारश्चाणक्य: ।

Varta means agriculture, animal husbandry and commerce. The *Vartasastra* helps through the realisation of the food and drink, metals of higher and lower varieties and free service on the part of the citizens to the state.

Danda is the means of earning and preserving a kingdom through the joint application of the *anvikshiki, trayi* and *varta.* The rules of the utilization of this *danda* are called dandaniti-the science of governance. This science has for its subject matter the acquisition of what has not been acquired, the enhancement of what has been acquired and the utilization of the enhanced riches for the welfare of the people.

We propose to discuss some problems of the *Nyayasastra* and its Counterpart- the *Vaiseshikasastra.* Indian logic has a long and varied history. Its rudiments are found scattered in the Vedic and post-Vedic Indian literature. The *Nyayadarsana* is attributed to Akshapada belonging to the family of Gotama, which produced several Vedic seers. And the Gotamas made significant contributions to our philosophical thoughts also. The famous *Asyavamiya Sukta* (RV.I. 164) comes from the sage Dirghatamas of this family. Vada or *Samvada* has been recommended in the *Rigveda* as a must in Aryan life. The sage Jamadagni prays for safety from those, who do not offer sacrifices, do not learn the truth through repeated enquiry and do not take delight in *Samvada* (RV.VIII. 101.4). The *Brihadaranyakopanisad* refers to vadanyaya and jalpanyaya. The *Mahabharata* evinces acquaintance with the *Nyayasastra.* Its origin is described there (XII. 59). There were several Nyaya treatises propounded by celebrated debaters and one is asked to follow the text furnished with reasoning, support of the scriptures and behaviour of the honest people.

न्यायतन्त्वान्यनेकानि तैस्तैरुक्तानि वादिभि: ।
हेत्वागमसदाचारैर्यद् युक्तं तदुपास्यताम् ॥ *M.Bh.* XII 10.22

The hermitage of the sage Kanva in the *Mahabharata* was full of logicians, who knew the truths as taught in the *Nyayasastra* and were experts in the formation and

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combination of the different propositions and attained proficiency in the doctrines of establishment of one's own thesis and refutation of that of the opponents. They knew the causal law and the truth about some Vaiseshika categories.

In connection with the Rajasuya and Asvamedha sacrifices of Yudhisthira we hear of jalpa and vitanda kathas. Lord Krishna identifies himself with the vada form of katha. The Kathakas (logicians) adept in *vada, jalpa* and *vitanda* debates accompanied Arjuna when he started for *tirtha-yatra.* Narada is said to have been conversant with the merits and demerits of the five-membered syllogism (II. 5.3-9).The *Mahabharata* knows the four pramanas (XII. 56.41), the individual souls (XII. p. 21), body as the substratum of enjoyment (XII. 171. 218), (XII. 174. 21), the sense-organs (XIII. 3. 67. 134 and 54. 36), mind (XII. 88. 16. 178. 12; 381. 18-20) objects of senses (XIII. 145), the five elements (XIII. p.145), pain (XII. p.541), pleasure (XII. 177. 35) rebirth (1.34.12), (VII. 85.31), (XIII. 42.333) final emancipation (XII. 47.56), doubt, ascertainment of the truth, purpose (XII.24) and *nigraha* (XII.260.2). All these have been used in the Nyaya sense in the *Mahabharata.* Asvatthaman is said to have special attraction for the vitanda form of disputation (VII. 85. 13). We may thus conclude that the Nyaya categories were fairly known at least to the latest version of the *Mahabharata*, Gautama, the husband of Ahalya, has traditionally been identified with Akshapada, author of the *Nyayadarsana.*

अक्षपादो महायोगी गौतमस्तपसि स्थितः ।
गोदावरीसमानेता अहल्यायाः पतिः प्रभुः ॥

But modern scholars hesitate to ascribe such a very old date to Akshapada Goutama on the ground that late Buddhist theories are mentioned in the *Nyayadarsana* and that Kautilya shows no knowledge of this *sastra* though he knew three forms of the Anvikshiki-Samkhya, Yoga and Lokayata. These arguments require some examination. The Buddhist views referred to in the *Nyayadarsana* are of a general nature and do not exactly correspond to those available in the extant Buddhist texts. On the other hand Nagarjuna, in his *Pramanavihetana* and the *Vaidalyasutra*, refutes the Nyaya categories of Akshapada, who might therefore have referred to some pre-Nagarjuna Buddhist views which do not stand in the way of assigning a pre-Nagarjuna date to the *Nyayadarsana.* We have just shown that Kautilya's 'yoga' is identical with Nyaya.

The Nyayasastra of Akshapada shows three clear stages of development. We propose to provide a bird's eye view of each. The Nyaya literature consists of the Nyayasutras, commentaries and sub-commentaries on the *sutras*, digests, *prakaranas* on individual categories and the lakshana works offering exact definitions of terms used in the sastra. The *sutras* of Akshapada form the basis of all the later Nyaya speculations. In course of time corruptions crept in the sutra text and Vacaspatimisra-I felt the necessity of critically editing them in his *Nyayasucinibandha.* His investigations suggest that the *Nyayadarsana* consisted of five chapters, ten daily lessons, eighty-four sections and five hundred and thirty sutras.

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अनेक द्रव्यसमवायाद् रुपविशेषात्च रुपोपलब्धि: । has been accepted as a Nyayasutra in one version of the *nibandha* but it is IV 19th *sutra* in the *Vaiseshikadarsana* casually quoted in the *Nyaya-bhasya* 111. 1.3. Nyaya commentators like Bhattavagisvara, Visvanatha, Kesavamisra Tarkacharya Vamsadhara and Radhamohana have rejected it from their Nyayasutra text. Vacaspati-II clearly adds in the conclusion of III. 1.37 अत्र कणादसम्मतिप्रदर्शनाय तत्सूत्रम् महत्यनेकद्रव्यवत्त्वाद etc (p.318). Again one Nyayasutra - सद्य: कालान्तरे च फलनिष्पत्त: संशय: IV 1.44 demands that this doubt should be removed by another sutra. But actually the doubt is removed by a bhasya-passage न सद्य: कालान्तरोपभोग्यत्वात् of the same sutra in several printed *Nyayasutrabhasya* editions. One version of the *Nibandha* counts it is as an independent Nyayasutra (i.e. IV.1.45) removing the difficulty.

There were other attempts to re-edit the Nyayasutra text. Vacaspatimisra- II in his *Nyayasutroddhara* counts two more sutras while Kesavamisra Tarkacarya accepted five hundred and twenty-one sutras only. This is just to show that the Nyayasutra text requires further critical examination on the basis of materials scattered in Mss. and printed texts.

At the earliest stage, the Nyayasutras seem to have been expounded orally with the help of the *tantrayuktis*–a set of principles meant for composing the sutra texts and also utilised in their expositions. Versions of these Yuktis are now available as appendices to the *Arthasastra* of Kautilya, the medical treatises of Charaka, Susruta and Vagbhata as well as in the *Vishnudharmottarapurana*. The *Yuktidipika* on the *Samkhyasaptati* uses and explains some of them. The Nyaya authors like Vatsyayana, Uddyotakara and Vacaspati-I also show acquaintance with them.

The first regular commentary on the Nyayasutras is the *Bhashya* of Vatsyayana. Alternative explanations in the case of Nyayasutra. I. 1.4. in the *Nyayabhasya* led some modern scholars to hold that the original import of the sutra concerned was forgotten at the time of Vatsyayana who added imaginary explanations in this case. Others held that these alternative explanations are nothing but remnants of earlier commentaries quoted in the *Nyayabhashya*. We on our part have examined the question and are sure that these double explanations cropped up where there is a difference between the Nyaya and Vaiseshika views. The second set of explanations uses Vaiseshikasutras, Vaiseshika tenets and Vaiseshika terminology. Thus Vatsyayana always holds a balance between the two systems and gives the Vaiseshika view side by side with the Nyaya ones whenever there is disagreement between the two systems.

That several sub-commentaries on the *Nyayabhashya* were written by different scholars is attested by references and quotations in extant texts like the *Nyayabhushana* of Bhasarvajna and the *Tattvasamgraha* of Santarakshita, the *Panjika* on it by Kamalasila, the *Dharmottarapradipa* of Durvekamisra and others. Thus we come to know that Aviddhakarna wrote the *Tattvatika*, Adhyayana wrote the *Rucitika*,

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Bhavivikta wrote a third *Bhashyatika* and Visvarupa had one more *Bhashyatika* to his credit. Jayantabhatta's *Agamadambaranataka* informs us that Visvarupa was contemporaneous with Jayanta. Vadiraja quotes from Visvarupa's work in his *Pramanaviniscayavivarana*. Trilochana, preceptor of Vacaspati-I, also wrote a *Nyayamanjari* on the *Nyayabhashya*. He had one *Nyayaprakirnaka* also to his credit. The views of these commentators have been collected and analysed. But their Mss. seem to be irreparably lost.

The *Nyayavarttika* of Uddyotakara who criticised the Buddhist master Dignaga's views as recorded in his *Pramanasamuccaya* is alone available among the sub-commentaries on the *Nyayabhashya* in Mss. as well as in print presumably because of the fact that Vacaspati-I, the next sub-commentator, preferred to comment upon it to the exclusion of the *Nyayamanjari* of his own guru Trilocana. Aniruddhacarya in the *Tatparyavivaranapanjika* informs us that Vacaspati's occasional departure from the traditional Nyaya view in the *Tatparyatika* is sometimes due to his intention of keeping the *Manjari* unhurt (मञ्जारीभङ्गभयात्). The *Tatparyatika* served to popularise the *Nyayavarttika* and its rival Bhashyatikas went into oblivion. The *Tatparyavivaranapanjika* on the *Tatparyatika* of Vacaspati is a highly valuable text. The last four chapters of it have been published by the Mithila Institute, Darbhanga.

Vacaspati criticised Dharmakirtti's works headed by the *Pramanavarttika* and was himself criticised by Jnanasrimitra and his disciple Ratnakirtti. Three tracts of this Ratnakirtti were published in the Bibliotheca Indica Series by Mm. Haraprasada Sastri. Rahula Sankrityayana procured photocopies of ten tracts of Ratnakirtti (including those already available in print) and twelve tracts of Jnanasrimitra . The K.P. Jayaswal Research Institute, Patna, published all of them in two separate volumes, the *Jnanasrimitranibandhavali* and the *Ratnakirttinibandhavali*. Jnanasrimitra not only criticises the Nyaya position of Vacaspati-I, but treats Sankara the Naiyayika, Bhasarvajna and Trilochana also along with Vacaspati-I.

The main successor of Vacaspati was Udayana whose *Tatparyaparisuddhi* has recently been published from ICPR, New Delhi. Udayana is the last of the four pillars of classical Nyaya school. Vatsyayana, Uddyotakara and Vacaspati- I being the earlier ones. Thus the *Nyayadarsana* of Akshapada along with the works of the four successive commentators thereon together came to be known as the *Pancaprasthananyayatarka*. The four successive commentaries together received the title *Nyayacaturgranthika*. The Buddhist opposition to the traditional Nyaya school subsided due to political reasons. The Buddhist scholars were killed or driven out of India. Their belongings were looted and Mss. were burnt. The attack proved detrimental to the Buddhists because of their Policy of centralisation. The traditional scholarship was decentralized all over the country and therefore could save Itself with comparatively lesser damage. The works of Udayana remained extant in India and commentaries and sub-commentaries were written on them. But Buddhist successors of Jnanasrimitra and Ratnakirtti are not heard of.

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There are two commentaries on the *Nyayadarsana* along with the *Caturgranthika*, the *Tippanaka* of Srikantha covering the first three sutras of the *Nyayadarsana* only. It has been published in the Bibliotheca Indica Series. The other is the *Nyayalamkara* by *Abhayatilakopadhyaya* of the Kharataragaccha of the Svetambara Jaina school. It is highly critical and learned. It explains Buddhist *karikas* and passages like कृतृरासदिवादरभुत दिवा quoted by Vacaspati and referred to by many of his successors but explained by none.

Digests like the *Tarkabhasha* of Kesavamisra, the *Tarkikaraksha* of Varadaraja and the *Sarasamgraha* thereon are also important Nyaya texts giving the contributions of the *Caturgranthika* in a nutshell. A commentary on the *Tarkikaraksha* along with the *Sarasamgraha* by Cannibhatta of the Vijayanagara court along with its supplement has recently came to light. It claims that the *Sarvadarsanasangraha* so long attributed to Madhavacarya is really the work of Cannibhatta himself

Kashmir was a separate centre for Nyaya studies. Jayantabhatta, Adhyayana and Visvarupa flourished there. They had to struggle against the Buddhists and Mimamsists. The position of the Vaiseshikas was not very strong there. As such the Naiyayikas of Kashmir were free from Vaiseshika influence. The advent of Uddyotakara brought about some changes among them. Some remained faithful to the position of the *Nyayabhashya* and the others were supporters of Uddyotakara. Jayantabhatta was a follower of the Bhashya school. But both the Bhashya and the Varttika schools of Kashmir were regarded as *ekadesin* by the Naiyayikas of the mainstream all over India outside Kashmir. Now arose Bhasarvajna , who laid stress on the epistemological side of the Nyayasastra, denied any relation with the Vaiseshika and wrote a separate sutra treatise, *Nyayasara* by name with three chapters on perception, inference and verbal testimony The autocommentary of Bhasarvajna on the *Nyayasara* called the *Nyayabhushana* was well received in Kashmir as well as in the rest of India and seventeen more commentaries on the *Nyayasara* were written. We hear of the sub-commentaries of Gadadharabhatta and Vasudevasuri respectively called the *Nyayabhushanaprakasa* and the *Bhushanabhushana*.

The school of Bhasarvajna represents the second phase of the Nyayasastra called the mediaeval school of classical logic of India. We find Udayanacarya criticising the views of the *Bhushana*. Apararkadeva in his *Nyayamuktavali* criticised Udayana in defence of the *Nyayabhushana*. Jayanta's apathy towards the Vaiseshika was transformed into enemity in Bhasarvajna's age. The *Nyayasara* was published from Bombay in 1910. It was again published with the commentary of Jaysinghasuri in the Bibliotheca Indica Series under the editorship of Mm. Dr. Satish Chandra Vidyabhushana in the same year. An article *Bhusanakara 0 Bhusanamata* in the Vangiya Sahitya Parishat Pattika in vol. 53 led Svami Satyaswarupa Sastri to search for Mss. of the *Nyayabhushana*. He could trace one Ms. and prepared a copy from it. Swami Yogindrananda on the basis of this transcript published the *Nyayabhushana* in 1968 from Varanasi. Of the seventeen commentaries other than the *Nyayabhushana*

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known from *Gunaratna*, the *Nyayasarapadapancika* of Vasudevasuri has been published from Poona. The *Nyayamuktavali* of Apararkadeva, king of Konkana, has been published along with the *Nyayakalanidhi* of Anandanubhava in 1961 from Madras. The *Nyayasaravicara* of Bhatta Raghava, a student of Bhattavadindra has been published from Jammu under the editorship of Dr. Umaraman Jha. The *Nyayasaratika* of Vijayasimha Gani (Ms. at Bikaner), *Nyayasaratika* by Jayatirtha (Ms. in India office), the *Vyakhyanaratna* by Vidyasagara and *Sisuhitaisini* of Ratnapuri are awaiting publication.

The *Nyayabhushana* is the most important work of this school. It has been called a *samgrahavarttika* and is found to have been quoted and criticised in Mithila and Bengal though the *Nyayasara* was not commented upon in the eastern part of India.

Bhasarvajna, a contemporary of Trilochana, was criticised by Srivallabha in the *Nyayalilavati*. We take one example– तदियमनामातत्ता भासर्वज्ञस्य यदयमाचार्यमप्यवमन्यते । तया च तदनुयायिनस्तात्पर्याचार्यस्य सिंहनादः, संविदेव भगवती वस्तूपगमे नः शरणम् । *Nyayalilavati*, Varanasi, pp. 357-58. Here the identification of the Acarya and Tatparyacarya created some confusion. Some take Acarya as indentical with Kanada. Mm. Chandrakanta Tarkalamkara identified Tatparyacarya with Vacaspati - I.Mm. Gopinatha Kaviraja thought that he was a different scholar belonging to Kashmir. We have located all the quotations from Tatparayacarya in the *Tatparyatika*. He therefore must be Vacaspatimisra himself. Now as the *Lilavati* passage is connected with duality, the Acarya also is to be identified with Uddyotakara whom Vacaspati follows. Uddyotakara's view on duality is to be found in the *Nyayavarttika* (ICPR edition, p.232, line 15) तस्माद् यतो व्यवस्था ते द्वित्वादयः । The *Tatparyatika* supports this (in ICPR edn. p.351, line 22).

Bhushanakara's cirticism of the Vaiseshika created some resentment among the Naiyayikas of the mainstream. He wanted to prove that the Nyayasastra is strong enough to stand upon its own feet and needs no support from the Vaiseshikas. Here the remark of the *Nyayabhushana* runs – न्यायशास्त्रंच व्याख्यातुं वयं प्रवृत्ताः । तेनास्माकं वैशेषिकतत्वेन विरोधो न दोषाय । *Nyayabhushana*, p.163. He disagrees with several current Nyaya issues. He accepts enjoyment of bliss in emancipation. Karma 'Action' is not separate category to him. *dik* and *kala* are to be included in *Isvara*. *Upamana* is not a separate *pramana* (p.421), etc.

The school of Bhasarvajna was short-lived. The removal of the Buddhist opponents was also the cause thereof.

The school of Neo-logic started with the support of the followers of Udayana. They first came in conflict with the Vedantists like Sriharsha and Citsukha but finally they accepted the Prabhakara Mimamsists as their opponents. There was rapproachment between the Neo-logicians and the Vaiseshikas. The school replaced the *Nyayaprameyas* (objects of knowledge) by the Vaiseshika categories. It may be remembered here that passages from earlier Vaiseshika texts along with the Vaiseshika

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sutras were freely utilised by Vatsyayana, Uddyotakara, Vacaspati-I and Udayana. There was a break in the relation due to the advent of the logicians of Kashmir. This did not influence the attitude of the rest of India towards the Vaiseshikas.

Neo-logic also is epistemological in character. Its main text, the *Tattvacintamani*, is divided into four parts on the basis of प्रत्यक्षानुमानोपमानशब्दाः प्रमाणानि । NS. I. i.3. An analysis of the *Tattvacintamani* shows that it was based upon Udayana's works, and the works of Sivaditya, Srivallabha, Manikantha, Taranimisra, Narayana Sarvajna and Harinatha. Gangesa's activity started in *c.* A.D. 1350. He was a Maithila like Vacaspati - I and Udayana. The *Citsuki* (middle of the thirteenth century) or the *Nayanaprasadini* do not mention Gangesa or his *Cintamani*. Gunaratna (C.A. D. 1409) also does not refer to Gangesa or his predecessor Manikantha. Cannibhatta of the Vijayanagara court under Harihara II (A.D. 1377-1404) also does not know the Neo-logicians of Mithila. Gangesa's son Vardhamana in all his works like the *Anvikshanayatattvabodha* on chapter.V of the *Nyayadarsana, Nyayanibandhaprakasa* on the *Parisuddhi* of Udayana, partly published in the Bibliotheca Indica Series, the *Nyayaparisistaprakasa*, commentary on the *Nyayaparisishta.* of Udayana, *Kusumanjaliprakasa, Kiranavaliprakasa, Lilavatiprakasa, Bauddhadhikaraprakasa* and the *Tarkabhashaprakasa* on Kesavamisra's *Tarkabhasha* tries to strengthen the position of Gangesa by bridging the gulf between the old and new schools of Nyaya.

After Vardhamana the Maithila Naiyayikas of the Neo-school were divided into two groups - those of Gangesa and Vatesvara respectively known as Manikara and Darpanakara. Vatesvara's grandson Yajnapati wrote the *Cintamaniprabha.* It had been published in Vienna under the editorship of our late lamented friend Dr. Gopikamohan Bhattacharya. The *Prabha* was criticised in the *Cintamanyaloka* of Pakshadhara who happened to be a student of Yajnapati . Yajnapati's son Narahari, a student of Pakshadhara, criticised the Aloka.

After a period the Darpana group became weaker. Basudeva Sarvabhauma and his illustrious student Raghunatha Siromani started the Navadvipa school which opposed Pakshadhara's *Aloka.* But strangely enough, the *Aloka* was commented upon by a host of *navadvipa* scholars. Vasudeva Sarvabhauma, his son Jalesvara and Vasudeva's student Siroinani commented upon the *Cintamani.* The *Cintamanididhiti* of Siromani surpassed all other *Cintamani* commentaries, attracted sub-commentators and students from all over India to *navadvipa.* Siromani wrote a *Padarthakhandana* which criticised the Vaiseshika categories. Post-Siromani Nyaya authors commented upon it. There is no knowing if there was any relation between the Bhushana school and the *Padarthakhandana*, but the *Khandana* of Siromani has striking similarity with the criticism of the Vaiseshika by Bhasarvajna.

According to Siromani (1) *dik* and *kala* are not different from *Isvara.* (2) *Akasa* is not separate from *Isvara* who has no *mahat parimana* (highest extension). (3) *Paramanu* and *dvyanuka* cannot be proved . As such the *trasarenu* is the last ingredient

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of the composite substances. (4) *Manas* is a *trasarenu.* (5) *Prithaktva* is separate from *dravya* etc. and *paratva* and *aparatva* are no *gunas.* (6) *Visesha* is no existent entity separate from the five other *padarthas.* (7) *Citrarupa* is no separate entity. (8) *Rupa, rasa, gandha* and *karma* are *avyapyavrttis* (not covering the entire substratum) (9) *Satta, gunatva* and *anubhavatva* are no generalities (10) The negation of *atyantabhava* is not a positive entity (11) *Kshana, satta, sakti, karanatva, karyatva, samkhya, vaisishtya* and *visayata* are not separate entities over and above the recognised ones.

The *Padarthakhandana* invited several commentators and translators.

Even before the advent of Vasudeva Sarvabhauma and Raghunatha Siromani, Pragalbhacarya, a Gauda Naiyayika, commented upon the *Tattvacintamani* and started a Neo-logical sub-school. His student Balabhadra and grand- student Padmanabha carried on the Nyaya-Vaiseshika studies in Varanasi for long.

After Siromani, Nyaya-Vaiseshika studies spread all over India. But interest in Neo-logical intricacies and *tippanis* called *patrikas* on passages or expressions from earlier texts carried the scholars from the original texts and Neo-logic, in course of time, became a Babilonish jargon. Its hair-splitting analysis and technicalities of language could no more attract the college and university students. The opponents of Neo-logic, the Prabhakaras, lost their influence on the people long ago. The original Nyaya-Vaiseshika texts were replaced by short digests like the *Tarkasamgraha* and the *Bhashapariccheda.*

And hence the question of revival, at which attention was drawn during the early British rule. Indology became a subject of importance all the world over. Nyaya-Vaiseshika gradually received due consideration from the indologists. Ancient works thereof attracted attention. Introduction of printing technology and spread of University education encouraged publication of ancient texts. Indian and western scholars began to take interest in Nyaya-Vaiseshika studies. Research Institutions and publishing houses were established. Helps from the traditional scholars were sought. Mss. began to be collected, preserved and studied. Thus a huge stock of published materials are now available.

The Nyayasutras received equal attention of the Naiyayikas of the medievel and modern schools of logic. Sanatani, the old logician from Bengal and a pre-Vacaspatimisra Naiyayika, wrote a commentary on the Nyayasutras and his views have been respectfully remembered by Udayana, Vacaspati II, Jalesvara and others.

Taranimisra's *Ratnakosa* is a long lost but highly important *Nyayasutravritti* utilised by-Manikantha, Gangesa, Kesavamisra Tarkacarya, Jayarama Nyayapancanana and others. A *patrika* by Harirama, *Ratnakosamatavicara* by name was consulted by us and was subsequently published by the Mithila Institute, Darbhanga.

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The *Nyayatattvaloka* of Vacaspati-II is the most important known *Nyayasutravritti*. It has been published from the G.N. Jha Institute, Allahabad under the editorship of Prof. Dr. Kisoranatha Jha. Dr. Jha has published the *Nyayavrittis* of Kesavamisra *Tarkacarya* and Vadivagisvara also. Dr Karin Prisendanz of the University of Hamburg has recently published a learned study on Nyayasutra III - I of the Nyayatattvaloka.

Visvanatha Nyayapancanana's *Nyayasutravritti* was published long ago. The *Nyayasutravritti* of Ramabhadra Sarvabhauma along with *Anvikshatattvavivarana* of his father Janakinatha, edited by Prof. Probal Kumar Sen, awaits publication.

The total number of *Nyayavrittis* lost or extant during the Neo-logical period Is nearly forty. They have kept up the sutra tradition and added the results of the modem investigations to the mainstream of Nyayasastra.

We cannot forget the two *Nyayaprakaranas* of Udayana-the *Atmatattvaviveka* and the *Nyayakusumanjali* on the Self and *Isvaravada* respectively. They are the direct response to Jnanasrimitra's criticism from the Nyaya points of view, They are the last instances of the living controversy between the schools of Akshapada and Maitreyanathapada.

The *Lakshanamala*, first published from Madras, has now been accepted as the contribution of Udayana. It has been republished from the Mithila Institute with a Sanskrit commentary by Sasinath Jha.

The *Nyayaratna* of Manikanthamisra has been published with the *Nyayaratnadyutimalika* of Nrisingha Jajvan and an elaborate introduction by Pt. V. Subramanya Sastri from Madras. The other known commentary on the *Nyayaratna* by Vacaspati - II is being published from G.N. Jha Institute, Allahabad.

A student of Nyaya today has before him the duty of giving a complete picture of the entire Nyayasastra by filling up the lacunae created by the loss of a considerable portion of the huge commentary literature known through the references and quotations. The publication of the Buddhist and Jaina Nyaya texts will help him much to decide controversial issues by comparison and contrast. The demand of the time is that the Nyaya should now come closer to the western logic for the benefit of both the sides. For a comprehensive study of Uddyotakara's *Nyayavarttika* the reconstruction of the entire *Pramanasamuccaya*, along with its commentaries from Tibetan into Sanskrit, is a must. The Nyaya texts still hidden in manuscripts demand immediate attention. The publication of the *Parisuddhiprakasa* of Vardhamana Upadhyaya and the *Tattvacintamanyaloka* of Pakshadhara should also be undertaken.

The *Vaiseshikadarsana* of Kanada is very old in date, and its problems are many There is a big gap in its history between the sutras and the first available systematic summary, the *Padarthadharmasamgraha* by Prasastapada who belonged to the fifth century A.D. The available Vaiseshika sutra text has never been critically edited. So

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long we had to depend upon the sutra text available in the *Upaskara* of Sankaramisra who himself accepts the fact that he had no good commentaries on the Vaiseshikadarsana to depend upon and he mainly depended upon the instructions of his father Bhavanathamisra. His sutra text also shows some distortions here and there. It does not agree with the sutra readings quoted in Vaiseshika and non-Vaiseshika texts. Sankara's *Upaskara* and the *Vivriti* of Jayanarayana show Neo-logical influence. Mm. Pancanana Tarkaratna wrote a *Parishkara* on the *Upaskara* which also shows Neo-logical influence. Mm. Candrakanta Tarkalankara wrote his *Vaiseshikasutrabhashya* on the same sutrapatha. It is influenced by Advaitic views. The *Bharadvaja Vrittibhashya* of Gangadhara Kaviraja evinces Samkhya and Ayurvedic influences. Pt Viraraghavacarya and Mm. Gopinath Kaviraja have shown many irregularities in the available sutra text. The *Vaiseshikadarsana* published by the Mithila Institute with an anonymous vritti (1957) incomplete at the end and the *Vaiseshikasutras* of Kanada with the *vritti* of Candrananda, published by the Oriental Institute, Baroda (1961), offer better sutra readings and preserve the older Vaiseshika tradition. The first two chapters of the *Kanadasutranibandha* otherwise called the *Vaiseshikavarttika* by Bhattavadindra based upon the lost *Vaiseshikabhashya* of Atreya have also been published. Besides, the last two chapters of a *Vaiseshikavritti* written under king Vallalasena of Bengal could be examined in the Asiatic Society, Calcutta. These new discoveries suggest that द्रव्यगुणकर्मसामान्यविशेषसमवायानां पदार्थानां साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञानान्नि:श्रेयसाधिगमः । I.1.4 in the Upaskarasutra text is no sutra and the last three chapters of the *Vaiseshikadarsana* were not divided into Ahnikas at least in one version. These newly discovered *sutra* and *Vrittis* are older than the *Upaskara* text. Vaiseshika and non-Vaiseshika works printed as well as in Mss. offer references to and quotations from Vaiseshika sutras and Vaiseshika commentaries. Collection of these Vaisesika materials and publication of more Vaiseshika Mss. only can offer us the correct *sutra* text of Kanada and the true import thereof.

Prasastapada's *Padarthadharmasamgraha* (*PDS*) also known as *Padarthapravesaka* has been published several times. Its earliest commentary, Vallabha by Salikanathamisra, the Prabhakara Mimamsist, has been quoted by Aparaditya and hinted at by Cannibhatta. Salikanatha's Vaiseshika views have been collected by Vardhamana Upadhyaya. His extant works on Mimamsa also offer important Vaiseshika materials.

Of the available *PDS* commentaries, the *Vyomavati* by Vyomasiva is the earliest. But no sub-commentary thereon is known. The *Nyayakandali* of Sridharacarya of Bengal and the *Kiranavali* of Udayanacarya of Mithila are now well known through translations and sub-commentaries. The *Tippana* of Naracandra, the *Panjika* of Rajasekhara and the *Kusumodgama* of Sidila Brahmadeva on the *Kandali* have recently been published in the G.O. S. Baroda (No 174) along with the *PDS* and the *Kandali*.

The *Kiranavali* was so long available up to the end of *svasastraviruddha* fallacy of the *guna* section. In its GOS (No 154) edition by Dr. Jitendra S. Jetty we get a

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further fragment extending up to the threefold classification of *samskara*. No sub-commentary on the *guna* section of the *Kiranavali* covers the newly found portion. The Bibhotheca Indica edition of the *Kiranavaliprakasa* covers up to p.227 of the GOS edition.

The *Prakasavivarana* of Rucidatta covers almost the end of the *Dravya* section. The *Dravya* section of Bhattavadindra's *Haraprasada-kiranavalidarpanaka* goes up to p. 102 of the GOS edition and its *Guna* section covers p. 104 to p. 184 of the same. The *Kiranavalibhaskara* of Padmanabha covers the *Dravya* section only. The *Dravya* section of the Setu of Padmanabha and the *Sukti* of Jagadisa on the PDS are available in print while the *Bhavaprakasika* on the same section is available in a manuscript.

The *PDS* is generally called a bhashya, though it does not conform to the traditional definition of the *bhashya* which according to the *Visnudharmottara* Purana and the *Natyasastra* runs as -

सूत्रार्थो वर्ण्यते यत्र पदैः सूत्रानुसारिभिः ।
स्वपदानिच वर्ण्यन्ते सूत्रं सूत्रविदो विदुः ॥

According to the definition, a *bhashya* must explain each sutra word-by- word. Again it must explain its own words as and when necessary. The PDS does not follow it. From the *Nyayagamanusarini* of Simhasuri on the *Dvadasaranayacakra* we hear that there was a text called the *Vakya* on the *sutras* of Kanada. This Vakya probably was written in the sutra-like small sentences on the pattern of the *Varttikas* of Katyayana on the sutras of Panini. One *Vaiseshika bhashya* covering the *Sutras* and the *Vakyas* was also written. Again the same source informs us that there was a *Vaiseshika Katandi* also. In later literature we hear of one *Ravanabhashya*. The *Katandi* has some times been called a *Vaiseshikabhashya*. But the references and quotations in the *Nyayagamanusarini* do not specify the mutual relation between the *Bhashya* and the *Katandi*. One Prasasta is again quoted as the author of a *Bhashyatika*. As the quoted passages are connected with the corresponding parts of the PDS, we may identify the author of the said *Bhashyatika* with Prasastapada. As many of the extant *Vaiseshikasutravrittis* are found to have added systematic digests to their *Vrittis*, Prasastapada also might have felt the necessity of adding the PDS to his Bhashyatika which must have assumed a huge shape as it covers the sutras, the Vakyas as well as the Bhashya covering them both. Bhattavadindra mentions another Vaiseshika Bhashyakara, Atreya by name, who differed from Prasastapada with regard to the form of a sutra. We have mentioned that Vadindra bases his *Vaiseshikavarttika* otherwise called the *Kanadasutranibandha* on the Bhashya of Atreya from which earlier *Bhashya* or *Bhashyas* should be different.

These problems may expect solution from further discoveries or studies from the Vaiseshika materials hidden in the *Pramanasamuccaya* and its commentaries available in Tibetan versions.

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The relation between the Nyaya and the Vaiseshika deserves a passing notice here. The Ancient Nyaya masters considered the Vaiseshika as the 'kindred science' (samanatantra) to the Nyaya. Jayantabhatta agrees here but differs to accept the Vaiseshika as a branch of the anvikshiki. Bhasarvajna and his successors in the medieval school of orthodox logic denied any relation between the two systems. Again the Neo-logicians effected a rapproachment by the virtual replacement of the twelve *prameyas* of the *Nyayadarsana* by the seven categories of the *Vaiseshika* as we have shown above.

Earlier Vaiseshikas were aware of *abhava* negation, but did not accept it as a Vaiseshika category Udayana broke the tradition and recognised it as the seventh Vaiseshika category. Sivadityamisra supported him. The *Dasapadarthasastra* of Maticandra or Candramati so long extant in Chinese translation and now available in English and Sanskrit translations accepts *abhava, sakti, asakti*, and *samanyavisesha* over and above the six recognised Vaiseshika categories.

After the days of the commentators of Prasastapada the Vaiseshika masters engaged themselves in writing *Vaiseshika prakaranas* with the four *pramanas* of the Nyaya and the seven categories of the Vaiseshika as the *prameyas*. The *Nyayalilavati* of Srivallabha of Mithila is the most important work giving prominence to the Vaiseshika views and it has attracted a good number of commentators. The *Nyayalilavati* has attracted the attention of modern scholars since its publication with three commentaries from Chowkhamba, Varanasi, under the editorship of Pandit Harihara Sastri and Pandit Dhundhirajasastri, The first Hindi commentary of it by Prof. Durgadhara Jha of the Varanaseya Sanskrit Visvavidyalaya has been taken up by the Department of Philosophy, Rajasthan Visvavidyalaya, Jaipur. The first part up to Vayupariksa along with a Sanskrit commentary Chandrakanti by C. K. Dave, edited by Prof Rajendra Prasad Sarma, has been published in 1996. The rest is in preparation. The Department of Sanskrit of the Rabindra Bharati University proposes the publication of the Didhiti of Raghunatha Siromani on the *Nyayalilavati*.

The universe was fairly well known at the time of Kanada. Doubts were, however, entertained with regard to many items while there were many more not known at all. Kanada's scheme to know and explain things was to analyse and divide them in clear categories. He sub-divided these categories when such sub-division was possible. Here comparison and contrast was his chief aid. He believed that in order to attain the *sumum bonum* of life one must know the things properly. He, therefore, broadly distinguished the known and explained *(drista)* from what was unknown and unexplained *(a-drista)*. His endeavour was to minimise the scope of the latter and he was successful in his effort to a great extent. He could not, like the Vedanta, present one single principle, which would include the entire universe. He has, however, introduced a method of enquiry based on strong common-sense which accepts the empirical world as real. His presentation of the *asatkaryavada* theory informs us that the effect cannot exist before it is produced by the causes. This goes

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against the *satkaryavada* theory of the Samkhyas which holds that the effect is already present in its material cause and the production of the effect is nothing but appearance of what is hidden in the material cause. It is true that scientific investigations in later ages have disproved some of Kanada's theories and succesfully explained things which he left as-a-*dristakarita*-caused by agents unknown in his time.

The *Sutras* of Kanada along with the Vaiseshika have been used in the works of all most all the philosophical schools. No other work or system is found to exert similar influence upon other schools in India. Thus the only authoritative work of the Carvaka school, the *Tattvopaplavasimha*, mentions Kanada by name and quotes his sutra for refutation.

The Jainas, both the Digambaras and the Svetambaras, have given a distinct place of honour to Kanada and his system. The Trairasika sect of the Jainas started by Rohagupta (A.D. 17) adopted the theory of the six categories and as such was called Saduluka. The expression Uluka in the epithet seems to suggest that he became a follower of Kanada. The account of Rohagupta's teachings given in the *Viseshavasvakabhashya* of Jinabhadragani shows that he accepted the six categories of the Vaiseshikas and sub-divided substance into nine, qualities into seventeen, action into five and generality into two sorts after the Sutras of Kanada. The *Nandisutra* along with the *Amyogadvarasutra* mentions the *Vaiseshikasastra* as a false text. Quotations from the references to numerous Vaiseshika authors are found in Jaina philosophical works. This throws a flood of light on the history of Kanada's system. The *Tattvarthasutra* of Umasvati has some expressions borrowed from the *Vaiseshikadarsana*. Special mention can be made of the *Dvadasaranayacakratika* of Simhasuri, *Nyayaviniscayavivarana* of Vadiraja, *Siddhiviniscayatika* of Anantavirya and the *Syadvadaratnakara* of Devasuri in which influence of the Vaiseshikadarsana is manifest.

The biographers of the Buddha assert that the Buddha learnt the Vaiseshikasastra during his early life.

The Buddhists of the schools of Nagarjuna and Maitreyanatha accepted the Vaiseshikas as their chief opponents. The Vaiseshika is a staunch realist. He accepts matter in its atomic as well as composite forms. Further he accepts unversals inhering in substances, attributes and actions. The buddhists refute all of them for the establishment of the theory of universal flux or of pure idealism. Some passages in the *Lankavatarasutra*, which mention Kanada, resemble Vaiseshika expressions. Nagarjuna's *Ratnavali* refers to the system of Uluka. The *Kalpananaditika* or *Sutralankara* by Kumaralata, Asvaghosa's junior contemporary, confutes the theory of the Vaiseshikas. Dignaga accepts the two means of congnition, three aspects of the probans and three fallacies of the Vaiseshikas while his predecessors followed the Nyaya scheme of four means of cognition, five aspects of the probans and five fallacies.

The two schools of *Purvamimamsa* have similarity with the *Vaiseshikadarsana*. The Bhattas accept five categories- substance, quality, action, universal and negation. They add sound and darkness to the Vaiseshika list of nine substances and accept all

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the seventeen qualities counted by Kanada. They add seven more qualities to make the number twenty-four, though in partial disagreement with the later Vaiseshikas in counting the new ones. The Bhattas' views on action and negation is similar with that of the *Vaiseshika.*

The Prabhakaras also agree with the Vaiseshika to accept substance, quality, action, genus and inherence, but add number, similarity and potency to the Vaiseshika list of padarthas. They are one with Kanada on the subdivision of substances. In the sub-division of gunas, they omit number only from Kanada's list and add seven more. Genus is of two kinds here just as in the *Vaiseshikadarsana.* The great Mimamsa teachers', including Prabhakara and Salikanatha have used Kanadasutras and Vaiseshika tenets in their works. And Salikanatha wrote as we have already observed, a commentary on the *Padarthadharmasamgraha of Prasatapada.*

The *Brahmasutra* of Vadarayana presupposes the *Vaiseshikadarsana.* Sankara in the *Sarirakabhashya* and the *Bhashyas* on the *Upanishads* refers to and refutes the Vaiseshika position. So do other commentators and sub-commentators on the Brahmasutra. Sriharsa and Citsukha among others tried hard to refute the Vaiseshikas.

The *Samkhyasutra* refers to the Vaiseshika by name. The *Yuktidipika* on *the Samkhyakarika* offers some important material on the Vaiseshika system.

The system of Akshapada has many things in common with the *Vaiseshikadarsana.* The Nyaya and the Vaiseshika are called kindred sciences– *Samanatantras.* Their relation is as old as the systems themselves. The *Nyayabhashya* of Vatsyayana and the *Nyayavarttika* of Uddyotakara show marked partiality for the Vaiseshika views. They quote *Vaiseshikasutras* and occasionally explain them. The relation between the two systems depend and eventually they merged into a single school.

Literary works and medical treatises also evince occasional influence-of the Vaiseshika.

Friends, I have brought to your notice only a few problems that kept me engaged for the best part of my life. But the problems of Indology are spread over the last three millennia. I think that almost all the problems of our ancient cultural records can be divided into textual, exegetical and historical. Their solutions, of course, depend upon the availability of the source materials. Some of these materials are available in print, some are available in Mss. while there are others hidden in archaeological and linguistic speculations. It is our duty to unfold the glory that was India. We, as seekers of truth in this field, should examine the last bit of evidence available, the study of Indology is a continuous process and every serious scholar has a definite role to play in it. And no service, however small it might be, goes in vain.

It is interesting to note that though critics of Sanskrit described Sanskrit as a dead language, a large number of creative as also critical writings are being produced even in this century, marked by tremendous scientific discoveries and technological advancements. As a matter of fact, the volume of Sanskrit creative and critical writings

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during the twentieth century has proved itself much more vast than the volume of such writings produced during the heydays of Sanskrit literature. Not only that; studies in Sanskrit through English and all major vernaculars including Hindi, Bengali, Telugu and Marathi, are being produced by way of expounding the thought-currents preserved in Sanskrit texts.

It is equally interesting to note the new trends are emerging in modern Sanskrit literature, as a result of the influence exerted on it by such new trends in vernacular literature. Sanskrit poets have started questioning the benign nature of the universe and have equally started experiencing uneasiness at the prevalent social situation, which allows the rich to grow richer and makes the poor poorer. In consonance with the call to use free metre to mark freedom from all types of bondage, Sanskrit poets have started composing free metres, modelled on free metres in vernacular literature.

In the field of dramatic literature also Sanskrit has started new experimentation by deleting different types of Prakrit from the texts and by structuring plots in the manner presented by western theoreticians. The practice of casting sarcastic flings at the deficiency of an individual or a community has also gained ground resulting in production of a number of satires and specimens of wits and humours. The distinction between satire, wit and humour, which was not known to early Sanskrit theoreticians has emerged as a feature in the fold of Sanskrit literature imparting thereby freshness to the entire mass.

Of modern Sanskrit writers, mention may be made of Dr. Pt. Srijib Nyayatirtha, Jaggu Bakul Bhusan, Dr. Birendra Kumar Bhattacharyya, Dr. Siddheswar Chattopadhyay, Dr. Ramakanta Sukla, Dr. Rasikbehari Joshi, Dr. S. B. Vamekar, Dr. Radhaballav Tripathi, Abhiraj Rajendra, Harshadev Madhav, Dr. Rebaprasad Dwivedi, Dr. Srinivas Rath Dr. Jagannath Pathak, Dr. Sitanath Acharyya, Dr. Biswanarayan Sastri and Dr. Dhyanesh Narayan Chakraborty

Experiment is further being carried out to translate songs composed by great poets like Tagore, D. L. Roy and others, keeping the vernacular tune intact. In this connection special mention may be made of Dr. Dipak Ghosh who has translated the songs of Tagore into Sanskrit keeping the Bengali tune intact.

In the range of critical literature, Sanskrit is not lagging behind and both critical and philosophical essays are being produced in large number by essayists and philosophers. The critical works of Pt. Brahmadatta Sharma which analyse the concept of Rasa in a new manner deserve special mention in this respect. A number of attempts is also being made to present new interpretations of Sanskrit texts through the medium of English and ascertain the place of Sanskrit literature in the bigger canvas of the world literature. Special mention in this connection may be made to the works of Krishna Caitannya, Dr. K. Krishnamurti, Dr. R. C. Dwivedi and Professor Ramaranjan Mukherji in this connection. Professor Ramaranjan Mukherji has made new experiment by analysing English poetry by applying the yardstick of Indian literary criticism and has shown how a better result is achieved if western poetry is adjudicated by Indian yardstick.

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All these show that Sanskrit has not only retained its original flow, but also has gathered new momentum in the flow of tradition resulting in production of a large number of creative and critical writings, spiritual and secular literature. Special mention is also to be made of Dr. S. D. Joshi and Dr. Saroja Bhate, who have enriched and are still enriching the stock of granimatical literature in Sanskrit by their astounding expositions, and of Dr. V N. Jha who-has been expounding the Nyaya theories by applying western yardsticks of adjudication.

In the modern scenario, a number of institutions are also trying hard to preserve Sanskrit tradition by disseminating the message of Sanskrit-based Indian culture to the world. Of a number of institutions special mention may be made of Bhandarkar Oriental Research Institute, Poona, the Oriental Institute, Baroda, K.P Jayaswal Research Institute, Patna, Kuppuswamy Sastri Research Institute, Chennai, Calcutta Sanskrit Sahitya Parishat and Sri Sri Sitaramdas Omkarnath Sanskrita Siksha Samsad. Sanskrit Universities numbering seven are also bringing out their own publications and enriching Sanskrit literature by their sizeable contributions. Among the Sanskrit Unverisities Sampurnanand Sanskrit Viswavidyalaya, Varanasi, Sri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeeth (Deemed University) and Tirupati Rashtriya Sanskrit Vidyapeeth (Deemed University) are doing splendid works by utilising modern scientific infrastructure for the cause of propagation and preservation of Sanskrit. All these personalities and universities deserve congratulations from not only the Sanskrit world but from the community of lovers of Indian culture as a whole.

Thanks to you all for your patient hearing.

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ANNEXURE

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IRANIAN HISTORY

DR. FARIBOURS NARIMAN

Fellow Delegates and Friends,

I am grateful to the Executive Committee of the All-India Oriental Conference and am more than appreciative and thankful for the honour they have done me by electing me to preside over the Iranian Section of this Session. Incidentally, this is the sixth time during the last eighteen years that I am occupying this chair. The distinction is more valuable because my revered teachers, Ervad Dr Jamshed Unvala and Dastur Dr. Hormazdyar Mirza have occupied this chair in the past. Being mindful of the fact that eminent Iranists like Jivanji Modi, Dinshah Kapadia, Sohrab Balasara, Jehangir Tavadia, Maneck Kanga, Peshotan Anklesaria, Firoze Kotval and Kaikhusroo Jamaspasa have also adorned this chair, I am conscious of my limitations; but, I am sure, the co-operation of my friends and colleagues would enable me to fulfil the task entrusted to me.

It is the first time that we are meeting in Madras. Last time, that is in 1998, we were at Vadodra, this time we are happy to be in this city known for its academic activities over the decades.

The general convention observed by sectional presidents of our section is (1) to pay homage to our colleagues who may have departed recently and (2) to undertake a survey of the progress of Iranian Studies. I am happy to say that, between the last session and the present one, we have not heard of the passing away of any of our colleagues.

During the last few years, the general situation in Iran has improved considerably and scholarly activity, which was almost absent for 20 years or so, has begun to show an upturn. Of course, the recent output cannot be compared to what was achieved during the fifties, sixties and a large part of the seventies, still it would be no exaggeration to say that the portents are encouraging. Some such recent Iranian publications are mentioned below along with the fruits of researches of scholars working in the field of Iranian Studies in different parts of the world.

Persia by James Waite Jamileh Reydar, Yassavoli Publication, Tehran 1998. Contains 128 photos of ancient and modern Iran.

The Land of Mehr and Mah, Shiraz 1998. Contains beautiful colour photos of Passargde, Naqsh-i Rustam, Naqsh-i Rajab, Persipolis etc.

Iran and Iranians by Vivian C Wood, Yassavoli Publication, Tehran 1998. Contains photographs by Afshin Bakhtiar with explanatory texts. Both ancient and modern Iran have been covered by the exquisite photographs; of special note are photos of (1) Zoroastrain tower of silence, Yazd, (2) Investiture of Ardasir II at Tāq-i Bustān and (3) Cuneiform inscription of Dur Untaś (13th cent BC) Choga Zanbil, Khuzistān.

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Persipolis - the Achamenians Capital text by R Ghirshman and E Herzfeld compiled and tr. by F Ghani, Tehran 1999. Contains exquisite photographs of various sites of the Achaemenian empire like Passargade, Naquś-i Rustam, Naqś-i Rajab, Persipolis etc.

New approaches to the interpretation of the Gāthās (Proceedings of the First Gāthā Colloquium held in Croydon, England-5th-7th November 1993- Under the auspices of the World Zoroastrian Organisation) ed by Farrokh Vajifdar, London 1998. The work comprises papers presented by ten persons from different parts of the world at the First Gāthā Colloquium, six out of the ten being specialists. The following four papers may be said to be of special interest.

Ilya Gershevitch: Dissent and consensus on the Gāthās. Helmut Humbach: Zarathushtra, prophet and priest.

Hormazdya K Mirza: Some Gathic words, sentences and stanzas with special reference to Yasna 31.3.

Paul Thieme : Reflections on the vocabulary of Zarathushtra's Gāthās.

The Gathas of Zarathushtra : Hymns in praise of Wisdom tr and commentary by Pillo Nanavutty, Ahmedabad 1999. For the last fifteen decades or so, the gāvic text has engaged the attention of specialists working in the field of Indo-Iranian languages and various translations have appeared in different languages from time to time. This one, however, is one of those which can be called 'popular translation' of the gātās and some cheap illustrations, in colour as well as black and white, have been incorporated to add to the popular appeal. To be convinced about such an intention, one has only to observe the frontispiece - a stained glass window from a fire temple in Bombay - which is included as if it was a piece of ecclestiatical are like, for instance, the Tree of Jesse, Chartres. For an example of overextravagance of colour one may observe the illustration on p 46 which allegedly depicts the idea underlying Y 31.7

It may be recalled that the authoress had published *Songs of Zarthushtra* (London 1952) in collaboration with F A Bode. It is significant to note that R C Zaehner in the bibligraphy of his *The Dawn & Twilight of Zorastraianism* (London 1961) had this to say regarding this work. "This is a tendentitious interpretation rather than a translation. In confirmity with a trend that has been accentuated since India gained her independence, the translators, though Parsees, distort the Prophet's words to fit in with those trends in modern Hinduism which come nearest to theosophy." The same remarks are more or less applicable to the present work.

The Magi-from Zoraoaster to the "THREE WISE MEN" by Ken R Vincent, Texas 1999. As indicated by the author in the introduction, he felt that the search for

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identity of the Magi is the key to opening a startlingly refreshing insight into his christian 'roots' little-known and unappreciated except by scholars, the proceeds to carry out the search. Within a compass of six chapters the author tries to trace the influence of Zorastrianism on Judaism, Christianity, Islam etc. In the first we find discussion on Zoroaster and his birth, his revealation, the concepts of God and Satan, Good and Evil, light and darkness, heaven and hell, archangels, angels and demons, monotheism and cosmic dualism with relevant passages from the Yasna and from the gospels of Matthew, mark, Luke etc. The second chapter deals with Zoroastrian influence on the religion of the Hebrews, issues like Universality of religious experience, magi in the books of the old testament, magian and Hebrew parallels, monotheism nad dualism etc are also discussed. The next chapter dwells on the role of the magi on the nativity stories. The discussion is not limited to 'the three kings,' but includes within its ambit issues like the magi and the early church, other magi in the new testament etc. The fourth chapter is devoted to Zorastrain influence on christianity. With the help of relevant passages from the Gospels and the Yasna, the author uncovers the said influence. Issues like relationship to God, universal salvation, magian and Christian parallels are also discussed. The fifth and comparatively longer chapter scrutinizes the evolution of the magi in Christian art. With artistic illustrations from various periods, the early Christian, pre-medieval, medieval, post-medieval, renaissance and even twentieth century art, the author has tried to show various phases of the illustrations. The eternal magi is the theme of the last chapter which incidentally, is the shortest.

Three appendices add to the value of this small work: the first furnishes the chronological history, the second contains the glossary of magian words and the third contains translations of selected gāric stanzas.

Zoroastrianism - an introduction to *an ancient faith* by Peter Clark, Sussex 1998. According to the preface, the threefold purpose of this work is : (a) to introduce the main doctrinal feature of Zoroastrianism, (b) to demonstrate the continuity between the initial conception of such doctrines and their subsequent elaboration and development and (c) to relate those points of doctrine to Zoroastrianism as a contemporary and living faith. The work is divided into eight chapters. The first chapter deals with gātās, their transmission, authorship and integrity. Zarasuṣtra's date is also discussed. The second chapter is devoted to the concepts of Spenta Mainyu and the divine heptad. Eschatology of the gātās and of the Pahalavi works is discussed in the next chapter. The fourth chapter deals with the problem of Evil. The fifth chapter is on Zoroastrianism and fire. The next two chapters deal with Zoroastrianism as a living faith, covering mode of worship, rites and rituals, festivals and more importantly, Zoroastrian ethics. The last chapter is devoted to issues like identity, unity and disparity

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from the viewpoints of orthodoxy and reform, the status of women in contemporary Zoroastrianism etc.

Enhancing the value of the work are : two appendices, the first on Zoroastrianism, Judaism and Christianity and the second on Roman Miuraic mysteries, three charts plus glossary of Avestan, Pahlavi, Arabic, Gujarati, Persian, Latin, Greek and Sanskrit terms generally employed in Zoroastrian studies.

Keeping aside factual errors like the corpse being consigned to the daxma after three days (p.46) - generally this is done on the same or the next day, - and considering its size (204+xv), the work is fairly well documented. One feels some illustrations could have been included to complement the text at certain places.

The Art and archaeology of *Ancient Persia - new light on Pathian and Sasanian empires* ed. by V.S. Curtis, Robert Hillenbrand and J.M. Rogers, London 1998. As mentioned in the preface, the volume is the outcome of a conference held in London in March 1992, organised by the British Institute of Persian Studies. It incorporates contributions of twenty three reputed scholars like Michael Roaf, A Invernizzi, A. B. Nikitin, V. Sarianidi, A. Bader, V. Gaibov, G. Koshelenko, Georgiana Hermann, Hubertus von Gall, A shapur Shahbazi, P.O. Harper, Dietrich Huff, B.I. Marshak, Katsumi Tanabe, A.D.H. Bivar, G.L. Semenov, V Shkoda, Jens Kroger, E.J. Keall, H. Laleh, Judith Le, A.A. Ivanov, A Adanova, Vesta Sarkosh Curtis and Abdulla Guchani. Out of these, the following six may prove to be of special interest:

(1) A. B. Nikitin : Early Parthaian coins.

(2)Georgiana Hermann: Chapur I in the east.

(3)A shapur Shabazi : Studies in Sasanian Prosopography.

(4)Dietrich Huff : Fire altars and astodāns.

(5)Judith Lerner : Sasanian and Achemenid revival and Sajar art.

(6)Abdulla Guchani : Sasanian motifs and early Islamic art.

A number of plates embellish this well brought out work which will be useful to many an Iranist for years together.

Women in Ancient Persia (559-331 BC) by Maria Brosius, first published in 1996, first paperbacked 1998. The work is divided into six chapters. The first and introductory chapter tells us that what follows is (a) a discussion of Greek attitude towards royal women of the Achaemenian court and (b) an attempt to look at the royal and non-royal women from a Near Eastern viewpoint by examining the evidence of the fortification texts from Persipolis and Neo-Babylonian texts. Titles of royal

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women are discussed in the second chapter. Here, βαδιλευς the feminine form derived from, βασλευς and its significance is discussed in the light chapter are king's mother, wife daughter and the royal concubines. Royal marriage alliances is the theme of the next chapter and the same is followed by a chapter on royal women and the Achaemenid court wherein public appearences of royal women, feasting, death and funerary customs and power and political influence of such women are discussed. The fifth chapter is devoted to women and the economy of the Achaemenid Persia. The last chapter is reserved for conclusion arrived at after considering various sources, interpretations and arguments for and or against the latter.

Ten tables germane to the subject, a glossary and an index of ancient sources etc add to the usefulness of the work.

The Gathas of Asho Zarathushtra in English verse by Jimmy Nadershaw Sidhwa, Bombay 1998. The translator is an eminent medical consultant. Like many popular translation or, rather, an adaptation of some translations, this one, though a versified version, is devoid of grammatical notes and references. Transliteration of just stanzas are printed in Gothis type and their versified English version appears on the facing page. This format of this well brought out work increses its bulk to 123 pages

Pazand Prayer Series Nos 1 to 3 written and translated with notes by Ervad Phiroze Shapurji Masani, Mumbai 1999. This consists of third edition of No.1, second edition of No. 2 and fourth edition of No. 3. The series contains text in Gujarati transliteration on one page and word for word translation on the facing page. The author has made prefatorial observation for each part. A list of references to Avestan text adds to the value of the series for which there has always been a demand.

A generally accepted convention worth following while bringing out a new edition of any work is correction or updating of the material published decades ago. In the present context, no attempt in this direction is made regarding Masani's translation first published during the second decade of the twentieth century. For instance, in the translation of the *āfrīn-īgāhambār-ćāśnī or āfrīn-ī-pāv-ī gāhambār* in part I of the series, the final paragraph was given a reincarnationist slant by the translator. During the eight decades after the first edition saw the light of the day, many scholars of international repute have demonstrated this drawback with the help of their translations. The latest attempt in this direction was made by Firoze Kotval. Unfortunately, no notice of such attempts have been taken, even in footnote and hence the accepted convention has been given a short shrift.

The Cities of Erān Iran śahr (śahrestānīhā i erān śahr ayyadgār); The wonders and Mirabilia of Sagestān (abdīh ud sahīgīh sagetān) by Raham Asha, Erman 1999 published by the Institute of Eric Studies. This small but neatly printed booklet

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incorporates two Pahlavi texts with transcription, translation and some useful notes which gives different reading of some words by certain scholars. An index of Pahlavi words adds to the usefulness of the work.

The Book of Ardaśir son of Pāba; (kārnāma ī ardaśir ī pābagāh), text, transcription and translation by Rahan Asha, Erman 1999. Ever since Sanjana published,for the first time, the Pahlavi text of the Kārnāmag with translation in both Gujarati and English in 1853, various scholars have edited this text and, from time to time, have translated the same into English, French, German, Persian, Georgian and Russian. The present work is a welcome attempt to add to the list in as much as it incorporates the researches of a number Iranists who have grappled with problems connected with this text - the notes and bibliographical references testifies to this fact. The index would be of considerable use to students and specialists alike.

An Annotated Bibliography on Zoroastrain Studies compiled by Asha Gupta, New Delhi 1998. As mentioned by Kapila Vatsayayan in her introduction, there are 165entries which have been compiled on the basis of selected material available in libraries and personal collections of scholars in and around Delhi. The idea behind the work was to facilitate scholars to conduct research on comparative aspects of different religions. The compiler has also included two lists : the first one containing the names and addresses of Parsi Anjumans of India and the second, the names and addresses of Parsi Dharmashalas of India, both culled from the Souvenir cum Directory of Zoroastrians, Secundrabad and Hydrabad 1997. A small but useful publication from Indira Gandhi National Centre for the Arts, New Delhi.

The Gathas - the Hymns of Zarathushtra Translated by .D J Irani, ed. with an introduction by K D Irani, published by The Centre for Ancient Iranian Studies, USA 1998. The late author had published The Divine of Zarathushtra way back in 1924. This work contained selected verses from the gātās. However, he kept on working on the complete translation of the latter and, according to the preface of the present work by his son, he managed to achieve his desire a few months before his death. The present work is mainly based on the late author's translation. It is rather surprising that in a work of this nature not a single footnote concerning grammatical, philological, historical and theological issues has been included. Nor is there a single reference to the translations of various scholars, translations published from time to time at different places and in different languages.

Atesh (Fire - Your link with light divine) by Silbo Mehta. California 1998. In this booklet of forty four pages, one page is set apart for forward by a journalist, two pages for preface by a popular speaker and writer, one page for some observations by the authoress and one more for "Kudos from a well wisher"

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The booklet purports to be an attempt to collate scriptural information about fire and its consecration, prayers recited while tending the fire in a fire temple etc. The dialogue mode is opted for to achieve the aim. A number of line drawings as well as photographs are included in the booklet. Pseudo-mystical sprinklings can be found in some parts of the book. On p.7 we read: "It is said that we can visit Iranshah only when the *badshah Saheb* invites us". Evidently, this is an adaptation of what some people maintain about a *dargāh* in Ajmer viz "*Ajmer voh hī jāyā jinko bulayé & Vājā.*" Again, words like keshassh (corrupted form of arabic Qiṣas (plural of qiṣṣat) 'histories', 'tales', 'stories', 'fables' (Steingass 973) and wrongly used in eschatological context and, again, *karma* in the reincarnationist sense, used both by the writer of the preface and the authoress clearly show some sort of grafting of un-zoroastrian ideas on the Zoroastrain doctrine.

The Book of Psalms (*Srōg-nāmag*) by Rahm Asha, Erman 2000. Early in the twentieth century fragments of Psalms in Pahlavi translation were found by the second Turfan expedition (1904-1905). From the excavation of the ruins of a Christian monastery near the hamlet Bulayik to the north Turfan, some remains of Christian mss in Pahlavi and Sogdian were found and the present text was a part of the finds. In 1933 Andreas and Barr had suggested 7th century as the date of the mss. whereas 50 years after them, Skjaervo came to the conclusion that the mss dated back tot he 4th century. The author has given the text, transcription and translation of the text, which according to him, could also have been entitled stāyiśnīhā. He has made use of half-cursive script (nām-vastag debīrīh) with ideograms as well as few syriae words. An exhaustive glossary of Pahlavi-Syriae running into 33 pages adds to the usefulness of the booklet.

Outlines of Parsi history, Zoroastrian Religion & Ancient Iranian art by Hormazdyar Kayoji Mirza condensed and ed. by Ramiyar Parvez Karanjia, Bombay 1999. The first eidtion of Mirza's *Outlines of Parsi history* was published in 1974. In 1987, a second edition was brought out by offset process. But this was bulky work containing a lot of material, quotations and many references, primarily meant only for scholars. Hence last year it was decided to condense and restructure the work in order to trim its bulk, though not at the cost of some important material. The result of this exercise is divided into three parts and twenty nine chapters. At the outset, on explanation of terms Iran, Parsis and Persian is given and the same is followed by a succinct account of the Zoroastrian creation myth, the Peshdadian dynasty with a few words on Hoshang, Tahmuras, Jamshid, Zahak, Faridun and Manchihr and a few observations regarding the great paladin, Rustam. The Kayanian dynasty is dealt with in the fifth chapter. Some information on Media empire is given before dealing with the Achaemenids (559-330 BC) including a few words on Cyrus the great, Cambyses,

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Darius the Great ending with Darius III and the fall of the empire. The Parthians are briefly dealt with before coming to the Sasanians (226-641 AD). Parsis in Iran after the Arab conquest is the theme of chapter 13 which is followed by a chapter dealing with the Parsis in India.

Part II deals with Zorastrian religion. Here, we have a brief account of Avesta, Pahlavi, Pazand, Persian, Sanskrit and old Gujarati Zoroastrian literature. One chapter is devoted to Zoroastrian mss, libraries in which such mss are housed etc. This is followed by achapter on Zarathushtra, his date, his life and revealation etc. leading to a short note x zorastrian religion, the status of fire followed by a brief discussion on holy fires in Iran during various times. The next chapter treats the salient feature of the religion and topics like life's purpose, Zoroastrian Virtues, Navjoto ceremony, prayers, eschatology etc. Towards the end of the second part, Parsi fesivals and Parsi calendars are discussed.

The third part deals with Iranian art and architecture during various periods, ruins of Iranian palaces, inscriptions, coins and seals. An index running into 15 pages adds to the usefulness of the work.

A number of past presidents of our section and I had called attention to the need for reprints of certain books and dictionaries, particularly those which were published more than 50 years ago and are not available both to students and budding scholars. It seems a beginning in this direction has been made by the K.R. Cama Oriental Institute by arranging to reprint The Persian Rivayats of Hormazyar Framarz and others - their version with introduction and notes by B.N. Dhabhar first printed 1932, Reprinted at Mumbai 1999. Hopefully the process or reprinting old books and dictionaries may satisfy the growing need of such works.

Over and above the books reviewed, the following titles may also be noted:

The Personalities of Mithra Archaeology and Literature by ADH Bivar, New York 1998.

Iranica Diversa : D.N. Mackenzie ed. C. Cereti and L Paul, 2 vold, Rome 1999.

Zamyad Yasht : Yasht 19 of the younger Avesta, Text, translation and commentary by H Humbach & Ichaoria, Wiesbaden 1998.

The Persian Presence in the Islamic world by R Hovannisian and G sabagh, Cambridge 1998.

New Light on Ancient Afghanistan : the decipherment of Bactrian by N Sims-williams, London 1998.

The Medical Doctrine of the Magi, vol 1 by Raham Asha, Erman 2000.

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CLASSICAL SANSKRIT

PROF. DR. H.K. SATAPATHY

My Dear delegates from various parts of the country, members of the 40th session of AIOC, Chennai; Ladies and Gentlemen,

It is a matter of great delight and proud privilege on my part to be in the midst of scholars of eminence like you on the occassion of the 40th session of All India Oriental conference, which is being held in this sacred land of Chennai. At the outset, I would express my heartfelt gratitude to you all for giving me this rare opportunity to preside over this significant section of All India Oriental conference in a unique citadel of learning of a metropolitan city, where a galaxy of sanskrit scholars of international repute like Professor V. Raghavan, Professor T.M.P., Mahadevan and others made their outstanding contributions in the field of teaching and research and enriched the domain of literature in particular and sanskrit in general. It is my bounden duty to offer my respectful Pranam and heartiest tributes to these reputed exponents of Sanskrit Poetics and Literature, since the famous saying of the poet Kalidas, i.e. ''अथवा कृतवाग्द्वारे वंशेऽस्मिन् पूर्वसूरिभिः, मणौ वज्रसमुत्कीर्णे सूत्रस्येवास्ति मे गतिः'' रघु-१/४ is getting constantly echoed in my heart leading this humble soul to contemplate the powerful and resourceful tradition of sanskrit literature as the *Dhvani* or the underlying suggestive meaning of a poetry gets vibrated in the hearts of connoisseurs.

Friends, to speak or to discuss something regarding poetry or Poetics always presupposes the fact that the Poetic heart and platonic attitude of the audience or readers is properly discovered and timely exhibited. Hence the traditional saying goes as follows:-

''इतरतापशतानि यदृच्छया वितर तानि सहे चतुरानन ।
अरसिकेषु रसस्य निवेदनं शिरसि मा लिख मा लिख'' ।

Anybody, may be a great scholar, but without having an attitude to know the underlying meaning of the poetry, cannot understand nor enjoy the emotions or sentiments of that *Kavya*. *Anandavardhan* the author of *Dhvanyaloka*, rightly mentioned that-

शब्दार्थशासनज्ञानमात्रेणैव न वेद्यते
वेद्यते स तु काव्यार्थतत्त्वज्ञैरेव केवलम् (Dh-1/7)

Mere knowledge of word and meaning on the part of the reader is not sufficient for knowing the suggestive aspect of the poetry, but the same can be understood by those who know the purport of the poetry. *Visvanath Kaviraj*, the author *of Sahitya*

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Darpana has emphasised upon ''वासना'' an element of human being upon which the relish of रस depends. It is told -

''न जायते तदास्वादो विना रत्यादिवासनाम्'' (Sahitya Darpana - 3/9)

While discussing this theory Visvanath has further elaborated that - ''वासना चेदानीन्तनी प्राक्तनी च रसास्वादहेतुः । तत्र यद्याद्या न स्यात् तदा श्रोत्रियजरन्मीमांसकादीनामपि सा स्यात् । यदि द्वितीया न स्यात् तदा यद्रागिणामपि केषाञ्चिद्रसद् बोधो न दृश्यते तन्न स्यात् । उक्तं च धर्मदत्तेन-

''सवासनानां सभ्यानां रसस्यास्वादनं भवेत् ।

निर्वासनास्तु रङ्गान्तः काष्ठकुड्याश्मसन्निभाः'' इति (साहित्यदर्पणे-तृतीयपरिच्छेदे)

Hence the importance of both कवि the poet and सहृदय the connoisseur has been equally acknowledged in the tradition of Poetics and it is told by *Abhinavgupta that* -

अपूर्वं यत् वस्तु पृथयति विना कारणकलाम्

जगद्ग्रावप्रख्यं निजरसभरात् सारयति यत् ।

क्रमात् प्रख्योपाख्य प्रसरसुभगं भासयति यत्

सरस्वत्यास्तत्त्वं कविसहृदयाख्यं विजयते ॥

The point which I intend to highlight before this learned audience is that how a crisis has crept in to the basic domain of Poetics despite an established tradition of the concept of ''सहृदय''. Particularly in the modern age, when poetry has become just a symbol of introducing oneself to the world of literature, this concept of ''सहृदय'' is diminishing day by day in respect of both the author and reader for which it has been extremely difficult either to beget a best piece of poetry or to understand the same properly. In this context, it is imperative to analyse the purpose of the poetry and to know as to whether the so called poetry written nowadays serves the said purpose. Poetry is an art and its immediate purpose is to give aesthetic pleasure. *Bharat,* the ancient sanskrit critic has told that the dramatic art was promulgated as pleasure giving device for all people - ''क्रीडनीयकमिच्छामो दृश्यं श्रव्यश्च यद्भवेत्'' and ''वेदविद्येतिहासानामाख्यानपरिकल्पनम् । विनोदजननं लोके नाट्यमेतद् भविष्यति - (नाट्यशास्त्र 1-11 and 116)'' तथापि प्रीतिरेव प्रधानं....प्राधान्येनानन्द एवोक्तेः'' (लोचने) । सकलप्रयोजनमौलिभूतं समनन्तरमेव रसास्वादसमुद्भूतं विगलितवेद्यान्तरमानन्दम्'' (काव्यप्रकाश-प्रथम उल्लासे) Several other purposes that are served by poetry, are enumerated by the works on Poeties. Some of them are beneficial to the poet himself whereas others are useful for the readers. From the readers point of view, these benefits are - i) delight or solace, ii) Instruction in knowledge of religion, morality and philosophy, iii) proficiency in the arts and ways of the world. Poetry brings name, fame and wealth to poet. *Mammata, the* author of *Kavyaprakash,* has mentioned sixfold purposes of poetry. They are

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काव्यं यशसे अर्थकृते व्यवहारविदे शिवेतरक्षतये ।

सद्य: परनिर्वृतये कान्तासम्मिततयोपदेशयुजे ॥

The purposes of poetry are - fame, wealth, knowledge of the ways of the world, removal of ills, highest delight, sweet instruction. A poet should ensure that the poetry written by him is intended to provide delight of high spiritual order, which is the chief end of poetry. Poetry, however, does not or should not directly teach religion, philosophy or morality, but only indirectly and impliedly as said by *Mammata* -

कान्तेव सरसतापादनेनाभिमुखीकृत्य रामादिवद्वर्त्तितव्यं न रावणादिवदित्युपदेशं करोतीति Most of the treatises on Poetics more or less echo the words quoted above. The उज्ज्वलनीलमणि, quoting *Bhagavat* says that-

वर्त्तितव्यं शमिच्छद्भिर्भक्तवन्न तु कृष्णवत् ।

इत्येवं भक्तिशास्राणां तात्पर्यस्य विनिर्णय:

रामादिवद्वर्त्तितव्यं न क्वचिद्रावणादिवत् ॥

Not only the reader, but also the poet finds supreme delight in creating an artistic poem. In this connection, the words uttered by Mammata in Kavyaprakash ''सद्य: परनिर्वृतये''maybe referred to. Even an early author like *Asvaghosha* states that what ever else be included in his work other than relevant the subject of *Moksha* was included because of the rules of Poetics in the same way as a bitter medicine is mixed with honey in order that it may be pleasant to drink -

यन्मोक्षात् कृतमन्यदत्र हि मया तत्काव्यधर्मात् कृतम्

पातुं तिक्तमिवौषधं मधुयुतं हृद्यं कथं स्यादिति । *(Saundarananda - 18-63)*

Here it is observed that the poet should scrupulously follow the *'Kavyadharma' in* order to make his poetry pleasant and delightful. Hence it goes without saying that the *Kavya without Kavyadharma* as defined and described by Aśvaghosha cannot be treated as poetry in the strict sense of term. One important aspect of crisis that is going to vitiate the stream of literature in its entirety is ''absence of *Kavyadharma''* in the so called *Kavyas* of the present era.

The other important aspect, which one should not forget while bringing out something to provide eternal delight of highest order to the readers is basic criteria of a poet. Anything written by anybody, keeping every body in view, cannot be construed as a poetry as defined by the ancient critics on Poetics. The poetry must bear a *'Dharma'* that includes a human approach coupled with emotions and sympathy, leading to generate an atmosphere of divine happiness and cohesive co-existence after alleviating the sufferings and miseries from the human society. No doubt, earning

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name, fame and wealth is one of the purposes of poetry, but a self-designated poet should not venture to do the same by adopting some unfair means and malpractices; which is usually visible in the present age of creative literature. One may misuse or abuse his position or power in the administrative set up and establish himself as a poet of great genius by writing something to be appreciated by a set of his own followers only for obvious reasons. But this said poetic manipulation will not serve the purpose of creative literature. The so called self styled poet may get recognition and honour in the society during his life time but can not live for all times to come through his poetic creations which do not worth the name. This is the reason why *Anandavardhan* has rightly mentioned that -

''येनाऽस्मिन्नतिविचित्रकविपरम्परावाहिनि संसारे कालिदासप्रभृतयो द्वित्राः पञ्चषा वा महाकवय इति गण्यन्ते'' (ध्वन्यालोक-पृथमोद्योते) ।

A man requires an intuitive power, an uncommon foresight, brilliant scholarship, constant practice in the field and above all the unique vision of a seer or Rishi in order to become a poet. It is told by भट्टतौत- ''नानृषिः कविरित्याहुःऋषिस्तु किलदर्शनात्''

This cardinal equipment of a poet has been construed in the tradition of Sanskrit Poetics as ''शक्ति or प्रतिभा'' शक्ति as defined by *Mammata* is ''कवित्वबीजरूपः संस्कारविशेषः यां विना काव्यं न प्रसरेत् प्रसृतं वा उपहसनीयं स्यात्'' । प्रतिभा is also a synonym of शक्ति; which means ''नवनवोन्मेषशालिनी प्रज्ञा'' This शक्ति or प्रतिभा is the rarest of the rare elements found with a few human beings of the society, those who can actually occupy the place of कवि in the domain of literature. Hence it is observed in the *Agnipurana* that -

नरत्वं दुर्लभं लोके विद्या तत्र सुदुर्लभा ।

कवित्वं दुर्लभं लोके शक्तिस्तत्र सुदुर्लभा ॥

Kalidas, Magha, Bharavi and few others only were endowed with this unique ''शक्ति''or ''प्रतिभा'' for which their poetic contributions are still dazzling in the hearts of the readers after having faced the acid test of time.

Friends, nowadays, the virus has attacked the field of literature on all these three fronts i.e. eligibility of the reader of poetry, purpose of poetry and the equipment of poetry. It is not out of place to mention that some systematic efforts are being made to degenerate the standard of literature by sacrificing the poetic norms and traditions in a methodical manner. A person without having any वासना or संस्कार or सहृदयता is trying to become an admirer or critic of literature. It becomes very difficult to appreciate some of the *Kavyas* of present age which neither brings any divine delight nor serves any other purpose. Writing poetry or expressing the spontaneous feelings of a human heart in an elegant manner is a subject to be appreciated and admired by one and all, but anybody without having that शक्ति or प्रतिभा or visionary

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spirit of a seer should not venture to be a poet. The task of a true poet is not so simple. Equal is the role of a critic on poetics. The word and meaning to be incorporated in a poetry are to be carefully chosen. It is observed by *Anandavardhan* -

सोऽर्थस्तद्व्यक्तिसामर्थ्ययोगी शब्दश्च कश्चन

यत्नतः प्रत्यभिज्ञेयौ तौ शब्दार्थौ महाकवेः । (Dh. 1/18)

The similar idea has also been reflected in the vedas -

सक्तुमिव तितउना पुनन्तो

यत्र धीरा मनसा वाचमक्रत ।

अत्रा सखायः सख्यानि जानते

भद्रैषां वाचि निहिवाधिवाचिं ॥ (R g **X**. 71.2)

When men of wisdom create by their intellect verses after winnowing (words) as barley grains are sifted by means of a winnowing basket, then men of equal knowledge understand the meaning. In their verses blessed glory, is enshrined. This makes it clear that a distinction is here made between ordinary speech and poetic speech, that poets have to pick and choose their words and that poetry leads on to bliss and glory.

To sum up, the stream of poetry as well as the process of critical appreciation on Poetics should continue and will continue so long as human approach to a problem of the society exists. Anybody irrespective of age, caste, creed and colour having the eligibility as determined by the tradition that flows from time immemorial, should get himself associated with the process of creation and criticism of literature; or else the entire field of creative literature is bound to be vitiated by a dangerous virus leading to a crisis in literature of which all of us should be cautious and careful particularly in the beginning part of the 21st century.

Friends, once again I offer my gratitude to you all for giving me this opportunity to express my feelings before you and hope that the love and affection, I have got from you, will continue to be bestowed upon me in future. Thank you all for giving me a patient hearing and let me conclude by quoting the famous benedictory verse of Kavyaprakash -

"नियतिकृतनियमरहितां ह्लादैकमयीमनन्यपरतन्त्राम् ।

नवरसरुचिरां निर्मितिमादधती भारती कवेर्जयति ॥

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ISLAMIC STUDIES SECTION

PROF. AKHTARUL WASSEY

WORLD PEACE AND ISLAM

All great religions of the world, including Islam, have preached, promoted and striven for peace, amity, brotherhood and co-existence contributing in their own ways to the advancement of human civilization by helping human beings to contain and curb within them the animal instincts which if allowed a free run may result in unimaginable dehumanisation and devastation. But it is equally true that throughout the history it is the religions that have been blamed to be the cause of so much hatred and discord resulting in all sorts of conflicts and wars, though only certain fanatic followers of religion indulge in such practices. Religions are based on faith and the faith, if taken literally and outwardly, dissociated from the inner spirit and humanistic essence, very easily turns into fanaticism which is essentially the very negation of faith.

The difference and distance between the faith and fanaticism has never been so ominously sharp and sickening as it is today when the entire world, including our own country, is waging a war on the worst form the religious fanaticism can take, the terrorism. And the irony of the situation is that the religion which is being associated and identified, though wrongly, with terrorism is Islam, a faith which stands for peace, tolerance and co-existence and does not admit of any kind of coercion and persecution. This distorted projection of Islam is obviously because of the doings of certain overzealous and misguided adherents of the faith who are using this divine message of universal humanism to settle their score with certain systems which they think are against Islam or Muslims. But curiously enough in the backdrop of all the terror and destruction being perpetrated in the name of the militant Jihad, which actually militates against all that the term Jihad stands for, a new and compelling interest seems to have been generated the world over in knowing what Islam really is?

The word 'Islam' is derived from the root ásilmâ which means peace and complete submission to the will of God. The word Muhammadanism as is often used for Islam is quite wrong and misleading for the Prophet of Islam never ascribed the religion to himself. To him it was a religion which he was inspired to preach, the basic idea of which is peace-peace to all mankind. The usual greeting amongst the Muslims the, 'Assalam-o-Alaikum'è peace be upon you, whoever are you, also reinforces this emphasis on peace.

The faith in the oneness of God, as is fundamental to Islam, also means faith in the oneness of mankind because God of Islam speaks to all mankind, the children of Adam. The Quran says:

Verily We have honoured the children of Adam. We carry them on the land and the sea and have made provision of good things for them above many of those whom We created with a marked preferment" (17:70)

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A tradition of the Prophet emphasizes the same theme:

"The whole mankind is God's family. He holds him the dearest who does the most good to His family".

The Quran is of the view that the differences among human beings are natural and part of the divine plan. To try and steam-roll them into uniformity at any level Social, economic, political or religious is to defy providence. The Quran has it that:

"If God so willed, He could have made them a single people. But He admits whom He will to His grace; and for the wrong-doers there will be not be protector nor helper." (42:8)

The Quran goes much further and enjoins upon all its adherents to pay respect to all the Prophets sent by God. It says:

"The same religion has He given you as that which He enjoined on Noah, given you by revelation. And that which He revealed to Abraham and Moses and Jesus, that you may remain steadfast in religion and make no divisions..., call them (to the faith) and stand steadfast as commanded and follow not their vain desired but say: "I believe in the Book which God has sent down and I am commanded to judge justly between you . God is our lord and your lord. For us the responsibility for our deeds and for you for your deeds. There is no contention between us and you. God will bring us together, and to Him is our final goal." (42: 13-15)

When Prophet was spreading the divine message revealed to him in Mecca he did not quarrel with those who did not believe him. Instead, he was just asked to state what precisely was the difference between him and them and that each was entitled to his way: I do not want to force you to give up your way; you should not force me to give up mine. Allah asked the Prophet to,

"Say, you that reject the faith, I worship not that which you worship, nor will you worship that which I worship. And I will not worship that which you have been wont to worship. Nor will you worship that which I worship. To you your way and to me mine." (109: 1-6)

It is the function of the Prophet to make clear the difference between the right and wrong ways of life; it is for the individual to choose whether he will follow the one or the other way. Whether it is a matter of one's own religion or of conversion to another, it is voluntary acceptance which makes for validity, not any kind of force. The Quran very clearly says:

Let there be no compulsion in religion: Truth stands out clear from error: He who rejects evil and believes in God has grasped the Strong branch (of grace) which can not break. Remember God hears and knows all things." (2:256)

When the Prophet has spread the message he has discharged his duty. If his words fall on deaf ears and do not produce desired results, there is no further responsibility on him to use any methods of force. For, as stated in the Quran: "We

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have not sent thee as an inquisitor." (17.54). Elsewhere in the Quran it has been made clear that, if an unbeliever is entirely at one's mercy, one can not be allowed to exploit the situation in the interest of any conversion. The injunction is addressed to the Prophet himself who is the fountain head of religion. It naturally applies even more emphatically to lesser men who followed him may follow him and happen to have some religious or secular authority. The Prophet is asked:

"(O Prophet) if any from among the mushrikin (Polytheists) asks thee for asylum, grant it to him, so that he may hear the word of God and then escort him to where he can be secure" (9:6)

The universal man Islam has envisaged is marked by his ability to do 'justice with all (al Nas ie. all mankind) and not merely his co-religionists. Under no circumstances is unfairness to anyone, even the worst enemy, justified, for, according to the Quran, "all mankind is a single *ummah* or community 2.213) and the differences that divide them are there so that they may be recognized (49: 1). The Quran stresses that one should do good (Ishan i.e. beneficence, kindness) not only to one's parents and relations but also the orphans, the needy, the helpless, and the neighbours whether they are related to one in any way or not at all (17:24 - 26). This Quranic command is reinforced by a tradition of the Prophet, which says:

"A true Muslim is one who does no mischief to any other Muslim", but "the true Momin (man of perfect faith who is superior to a formal Muslim in merit) is one who does no mischief to his neighbours" and "of whom they have no fear". Here no distinction is made between a Muslim and a non-Muslim; all his neighbours should be satisfied that there is not even a likelihood of any evil coming from him.

The Quran is so much concerned with justice and fair play that it enjoins the Muslims not to deal unjustly even with their proclaimed enemies. It says:

"And let not your hatred of a folk who (once) stopped your going to the inviolable place of worship seduce you to transgress, but help ye one another unto righteousness and pious duty. Help not one another unto sin aid transgression". (5:22)

Whenever the Quran speaks of fellow human beings (An-nas) and the importance of dealing with them justly and kindly, it does not enunciate the principle with reference to Muslims only but to all mankind, whatever their religious beliefs or social standing, with whom they may have any dealings. It insists that honesty and fairness are called for in all matters, great or small, from everyday transactions of buying and selling to national policies adopted in war and peace, whether the parties concerned are Muslims or non-Muslims. Nothing can be greater travesty of Quranic truth than to imagine, or believe, that Muslims will not be called to account for any act of dishonesty or the breaking of faith or committing excesses against non-Muslims.

It was this attitude of compassion and forgiveness inspired by the stern sense of Justice that prompted the Prophet to have mercy on those people of Mecca who had bitterly persecuted him and other Muslims. Some of his followers came to him once

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and requested that he invoke the wrath of God upon them. His quiet reply was: "I have not been sent to curse anyone but to be source of Rahmat (beneficence) to all". There is yet another example of the great generosity and forgiveness that the Prophet was capable of. When he entered Mecca, his place of birth., as a victor from where he had been forced to migrate because of excessive persecution and threats of physical extermination, the Meccans were afraid that they might be punished for their misdeeds. But all that the Prophet did was that entering Mecca, seated on a camel, he was heard reciting this verse from the Quran:

"There is no censure from me today on you. May God who is greatest amongst forgivers forgive you".

He also announced that the army of Muslims was not to interfere with anyone who took refuge in the Kaaba, or anyone who took refuge with a local resident, Hashim bin Khuzan, or anyone who was wounded. It was not to kill any captive, not to follow anyone who was running away. It was really giving a general amnesty to everyone. The same practice was followed by his successors. The first Righteous Caliph Abu Bakr, while sending his army to Syria gave the following instructions to his commander-in-chief:

"You will find amongst them persons who have devoted themselves to worship and prayer. You are not to interfere with them in any way. I direct you to observe these injunctions. Do not kill any child, woman or old man. Do not cut any fruit trees. Do not lay waste any towns or villages. Do not kill any animal except goats and camels for food. Do not burn any garden or oasis. Do not show any dishonesty in disposal of booty. Do not show any cowardice". The fourth Righteous Caliph Ali, who was also the Prophet's son-in-law laid down these rules in greater details for the guidance of his army. The rules are:

1. Never begin a war yourself. God does not like bloodshed. Fight only in self defence.
2. Never be first to attack your enemy. Only repulse his attacks but do it bravely.
3. When reciting the Rajaz (a poetic recital before actual fighting) do not waste your time and, instead of speaking about yourself and your deeds, speak about God and the holy Prophet.
4. Never follow and kill those who run away from the battle or an encounter. Life is dear to them; let them live as long as death permits them to do so.
5. Never kill the wounded who cannot defend themselves.
6. Never strip a dead man for his dress.
7. Never cut the nose or ears of the dead to humiliate them
8. Never molest or outrage the modesty of a woman.
9. Never take to loot and arson.
10. Never hurt a woman even if she swears at you or hurts you.

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11. Never hurt a child.
12. Never hurt an old or an enfeebled person.

It cannot be said that Islam does not envisage the possibility of use of force at all or does not stand up against those who go out of their way to deprive others of the right to follow Truth as they see it. It is certainly right to resist such encroachment of freedom but even while permitting the use of force to resist the evil, the Quran is always careful to point out that forgiveness is better. The Quran says:

"Nor can good and evil be equal. Repel evil with good; then it will happen that he between whom and you was enmity will become your warm friend. And who will rise to this height (of goodness) except those who exercise patience and self-restraint and who have been given an ample share of goodness . (41:34,5)

The Quran calls upon all men to "cultivate in themselves the attributes of Allah". This implies that the compassion which God shows to His creatures must be mirrored in the personality of a Momin. It is a reflection of God in man. Not only in the Quran but also in the traditions of the Prophet is stressed again and again that, "If you love Allah, you must love all his creatures". This intimate relationship between love for God and love for one's fellow beings has been beautifully brought out in the form of a parable in a well-known Hadith of the Prophet:

"On the day of judgment God will ask a man: O son of Adam, I had fallen ill and you never attended me. Surprised, he will ask: How could that be possible? Thou art the Lord of the Universe. God will reply: Do you not remember that a neighbour of yours was ill and you never turned to him in solicitude? If you had gone to see him you would have found Me by his side. Then He will ask, O son of Adam, I asked you to give Me food but you refused! The man would reply: How could Thou be in need of anything? God will reply: Do you not remember that one of My servants asked you for it but you refused. If you had fed him, you would have found Me by his side. Then He will say: I asked you for water but you did not give it to Me. Again he will ask: How is it possible that Thou, the sustainer of the worlds. Should be thirsty? God will again answer: A servant of Mine asked you for water but you did not give it to him. If you had done so, you would have found Me by his side".

The essential insistence on coexistence and justice found expression in the nature and composition of the Islamic society that the Prophet established in his life time. This society presents a model for the possibility of followers of different faiths living together with honour and enjoying all human rights.

The provision of human rights to non-Muslims or minorities under the Islamic system is based on the principles of justice, oneness of man and religious tolerance. It is said that any society is democratic only to the extent and measure it protects the rights of its minorities. Islam not only applied this yardstick but also institutionalized it to the extent that the Prophet of Islam while showing concern for the protection of the rights of non-Muslims exhorted: "Beware! On the day of Judgment I will stand in

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appeal against anyone who commits excesses against any ally (*dhimmi*) or cuts short his rights or burdens him more than endurance or receives anything from him without his consent (Abu Dawood, Kitab-al-Jihad).

The Prophet concluded many treaties and Tribute Agreement with different people. The agreement concluded between the Prophet and the Christians of Sinai went as follows:

".....This is a writ according to which a treaty is concluded with them and whoever oppose its articles will be considered a transgressor to him (the Prophet) and other Muslims. Such a person will be rejecting Allah's promise...

... Whenever monks or travellers get together, and reside in the mountains or in the desert, in inhabited places or in plane, in synagogues or temples, we will be behind them to preserve and protect them, and I will defend their lives, property and goods with my life and that of my friends, helpers and nation, since they are my subjects and united allies.

With the exception of what they willingly pay as tribute they will by no means be compelled to pay anything more or held responsible for it.

Their judges, monks, hermits and travellers will not be molested and no synagogue or church will be destroyed and nothing of their property may enter the Muslims, dwellings" (Ibn Hisham's Sirali. Vol.2)

The Righteous Caliphs too strictly followed the principles set by the Prophet (pbuh). During the time of the first Pious Caliph Abu Bakr a non-Muslim woman who abused Muslims had her teeth broken by some Muslims. On coming to know of the matter the Caliph wrote to his officer Mahajir Bin Ummayyah:

"I have come to know that you have got two of the upper teeth of the woman who sang derogatory verses against Muslims broken. A warning could have been Sufficient had she been a Muslim and her punishment must be less than a reprimand. Being a *dhimmi* her singing these verses is nothing when her sin as great as the Shirk is being tolerated. Had I been able to warn you earlier you must have tasted the punishment for your excess."

The second Righteous Caliph Umar was so concerned about the treatment to the dhimmis even his death bed as he made the will:

"I make this will for the Caliph replacing me that he must honour the agreement reached with the people whom the Prophet of Allah (pbuh) took under his protection, defend them and ensure that they are not burdened beyond their endurance".

The Islamic state is bound to honour, implement and protect the rights of the non - Muslims and no Muslim has a right to tamper with or alter them as these are the rights established snf ordained by the Quran and the Sunnah, Muslims and non-Muslims are at par in an Islamic state from the standpoint of the protection of rights. In a way non-Muslims enjoy an edge over the Muslims in this regard as the Islamic

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state may impose additional taxes on the Muslims or acquire their property under special circumstances but it can not overburden the *dhimmis* after the agreement with them is finalized.

In the Islamic state the civil and penal laws of Islam are equally applicable to the non-Muslims with the exception with regard to consumption of alcohol. According to Imam Malik they enjoy exemption even with regard to fornication. Non-Muslims are free to brew, drink and sell wine among themselves and to keep, eat and sell wines among themselves. The Islamic State allows the personal matters of the non-Muslims to be judged by their Personal Laws. Khwaja Hasan Basri decreed on a query from the Caliph Umar Bin Abd-al-Aziz:

"They have consented to pay *Jizya* on the condition that they will be granted freedom to lead their lives according to their faith. You must follow the established path and not invent any new way."

Non-Muslims are also free to arrange for the education of their children the way they like, establish educational institutions and propagate their religion among themselves.

There is of cource much more that a penetrative and exhaustive study of Islam can reveal but the outline of the fundamental principles enshrined in the Quran and the traditions of the Prophet I have tried to sketch brings out clearly that the twin Islamic principles of tolerance and justice have been the motive force behind the making of an Islamic individual and society. These two principles are a gift of Islam to human civilization, a call to human beings to live in peace and harmony, rising above all the differences of faith, colour or race. It is a call to Muslims and non-Muslim alike. Whoever responds to this call will be an ally in the task of human reconstruction and civilisational regeneration in the 21st century.

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ARABIC AND PERSIAN SECTION

DR. S.A.H. ABIDI

Mr.President,Learned Colleagues, Ladies and Gentlemen.

I am thankful to the authorities of All India Oriental Conference for electing me as President of the Arabic and Persian section of the 40th session of the All-India Oriental Conference. I am associated with this Conference from 1957, when I served as a local secretary of the Iranian section of All India Oriental Conference held in Delhi University. Later I attended the conference regularly at Bhubaneshwar, Srinagar, Varanasi, Aligarh and Ujjan. In 1964, I presided over the Arabic and Persian section at Guwahati. After retirement I attended the conference at Haridwar and Pune, where my pupils presided over different sections.

I still remember the distinguished scholars like late Prof.Zubair Siddiqui, Prof. Nazamuddin, Prof.Abdus Sattar Siddiqui, Prof.Maiman, Prof.Hadi Hasan, Prof.Waheed Mirza, Prof.S.Hasan, Prof.Muid Khan, Dr.M.Ishaque, Dr.M.Iqbal, Prof. Iqbal Husain, Prof. S.Abdullah and others, who have inspired us by their valuable contributions and have opened new avenues of research in Arabic and Persian. I had been associated with most of them who had served the conference. Moreover I have myself tried to develop research in Indo-Persian literature.

Arabic and Persian have a pride of place in Madras University. I have met the late Maulana Yusha, Haider Ali Khan Saheb, Prof. Nainar and Afzalul-ulama Yusuf Kokan who have contributed a great deal in the field of Arabic and Persian studies. Moreover, Madras University has published valuable texts like Isamis historical mathnavi. Some of its rich publications are still available for sale.

I visited Chennai first in 1944 as a research scholar. Later I came as a member of the Art Purchase Committee of the National Museum, and as a guest of the University to deliver lectures. I cannot forget the hospitality of the Justice Bashir Said who asked me to inaugurate the Indo-Iranian Friendship Association and introduced me to the Prince of Arcot. Here I may add that the Walajahi period especially with the arrival of Maulana Abdul Ali Bahrul ulum (1729-1810) is one of the bright chapters in the history of Arabic and Persian literature in India.

I may also mention my friend the late Prof.S.Fazlullah of Chennai, who edited *Muzakir-I-Ahbab* of Khwaja Bahauddin Hasan Nisari Bukhari, which has been published by the Dairatul Maarifil Uthmania, Hyderabad in 1969.

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I have already worked in the Govt.Oriental Library, Chennai which has a valuable collection of Arabic, Persian and Sanskrit Mss and have introduced some of them.

India is a vast country and there are innumerable government and public libraries and museums full of Arabic and Persian manuscripts, which have not been catalogued so far. The research section of the Iran Culture House, New Delhi, has published the catalogues of Arabic and Persian Mss. of Nadwatul Ulama and Persian Mss. of Mahmudabad, Patiala, Hariyal Library, Delhi; Hamdard University, Jamia Miilia Islamial Anjuman Taraqqi Urdu, New Delhi and is engaged in publishing the catalogues of other libraries and museums. In addition, in the Iran Culture House Dr.Mehdi Khwaja Piri has built a rich collection of Arabic, Persian,Urdu and Sanskrit Mss. microfilms and published books, which is called Nur Library and is available for research scholars. Among its Persian Mss. are the *Kashfuzzurmun* of Haji Khalifa and Nairang-i-Tasweer of Mir Abdul-jalad Bilgrami.

Arabic and Persian have played a notable role in the assimilation of Greek and Indian works. Barmak is the Sanskrit word, Parmukh. The Barmicides were the Kashmiri Brahmins and were the Chief priests of Navavihara temple at Balkh. When they became ministers of the Abbasid Caliphs at Baghdad, they encouraged and were instrumental in the establishment of Academy,where innumerable Greek and Sanskrit works were translated into Arabic. In addition, eminent Indian scholars and physicians were invited to contribute in the development of Arabic literature.

With the advent of Islam, Arabic, a semetic language and Persian, an Aryan tongue, came to India and became a part and parcel of our composite culture. Arabic served as a language of theology, Muhammadan tradition, Jurisprudence, scholasticism metaphysics, philosophy and Greek system of medicine while Persian became court language and a language of culture and refinement.

During the medieval period Arabic and Persian scholars used to come from Arabia, Iran and Central Asia, and along with local elites used to teach and write at Delhi, Gulberga, Gaur, Srinagar, Bijapur,Golkonda, Ahmednagar, Burhanpur, Ahmedabad, Srinagar and other centres of our country. Jaunpur used to be called Shiraz-i-Hind, where about 700 palanquines used to take learned men on the occasions of festivals and Friday prayers. Mulla Mahmud Jaunpuri's Shams-i-Bazigha is well known in the circles through out the world. Syed Muhammad Jaunpuri introduced the Mahalawi sect, whose followers are found in Madhya Pradesh, Gujarat and Andhra Pradesh. The Nawab of Palampur was a Mahdawi and *Tarikh-i-Palanpur* is the history of this sect.

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Arabic and Persian have preserved many Sanskrit and Hindi works. The earliest version of the *Panchatantra* is preserved in Arabic and Persian, while Arabic and Persian translations of *Amrit Kund* has been mentioned time and again. Tansen wrote *Budh Parkash* in Hindi, which does not exist today. But its Persian translation named *Tashrihul Musiqi* by Hakim Arzani is available in the form of Mss.

The author of *Tazkira-i-ulam -i-Hind,* Dr Zubaid, Prof.Yusuf Kokan, Dr.Masood Kakorni, Dr. Ghani, Prof. Iqbal Husain and others have written on the contribution of India to Arabic or Persian literature. Still innumerable scholars have remained in oblivion. Molvi Murtaza Husain Phalsafi (d.1917), a pupil of Maulana Abdul Hai of Firangi Mahal has written *Sharh-i-Dua-i-Mashlul.* Maulana Abul Kalam Azad has mentioned and praised Mirajul uquil twice in his *al-Hilal.* Unfortunately its second volume has not been published and has been totally lost.

Today the standard of Arabic and Persian has declined considerably. Calcutta, Madrasa, Madrasa-I-Shamsul Huda, Patna, Madrasi-i-Aoiya, Raubuir, Sultanul Madaris and others have lost their past glory. There is a dearth of Philosophy teachers in the colleges. Perhaps Maulana Abdus Salam of Rampur is the last philosopher in modern India.

Luckily girls are coming out and are keen to shoulder the responsibility. In Europe oriental subjects are mostly opted by girls. In India also girls should be encouraged to pursue oriental subjects.

Today we need to study Arabic and Persian as a classical as well as a living and modern, language. Unfortunately our universities and colleges are not well-equipped to teach Arabic and Persian as spoken languages. Our courses are also defective and lack new trends in these languages. Thus, university and college syllabus should be revised on an All India basis. The U.G.C. should encourage the revision of courses and should insist on treating Arabic and Persian both as classical as well as spoken languages.

Text books are also a problem, which should be thoroughly investigated. As the number of students is small, publishers do not come forward to publish our text books. Thus, central and provincial agencies should remove the deficiencies in our smooth sailing.

National and provincial archives are full of Arabic and Archeological Persian materials not fully explored so far. Archeological Survey of India and radio need experienced and thorough scholars of Arabic and Persian.

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The U.G.C had introduced scholarships for non Muslims to study Arabic and Persian and for non Hindus to study Sanskrit, which does not exist today. The U.G.C should initiate such 'schemes in higher education. If orientalists can study these languages, why not Indians?

In Iran, Arabic is compulsory from beginning to the end. Elementary Arabic should be made compulsory for Persian students, while elementary Persian should be compulsory for Urdu and medieval history students.

Innumerable important books written in India have yet to see the light of day. *Tajul Maathir*, the first book on Delhi Sultanate is yet to see the light of day. Luckily our teacher, the late Prof Bhagwat Saroop has translated it into English, which has been published and fully acknowledged.

There are innumerable books, treatises and marginal notes on medicine, history, philosophy, logic, mathematics, astronomy, Quarnic sciences, commentaries, traditions and other subjects, which are still lying unexplored. Thus, we should try to print important books and reprint rare works. Besides,we should pool our resources on an all India basis. In addition, the scholars and institutions should be in touch with each other and exchange ideas through seminars, symposiums and workshops. Moreover, Central and provincial governments should encourage academic studies and raise the standard of oriental subjects.

In the end, I thank the local organisers and innumerable volunteers who are looking after our comfort.

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PALI & BUDDHISM & TIBETOLOGY SECTION

SUSHMA KULSHRESHTHA

Distinguished President, Fellow Delegates, Ladies and Gentlemen,

I deem it a proud privilege to have been called upon to preside over the Pali & Buddhism & Tibetology Section of the historic New Millennium Session of this Conference which is the premier body of Indian Indologists. It may be recalled here that Pali & Buddhism Section has been an important part of this Conference for the last many years. From among scholars who presided over this Section in previous Sessions might be mentioned such stalwarts of Pali & Buddhism like Prof. P.V. Bapat, Prof. V.V. Gokhale, Prof. P. Pradhan, Prof. P.C. Bagchi, Prof. Anant Lal Thakur, Prof. A.C. Banerjee, Prof. P.C. Majumdar, Dr. Dev Prasad Guha, Dr. M. G. Dhadphale and Prof. Vidhata Mishra.

My Association with this august body commenced from 1966, thirtyfour years ago, when the 23rd Session of the Conference was held at Aligarh. From that time onwards, my connection with the Conference has been continuous and I have never missed any of its Sessions. It is with a deep sense of humility and dedication that I accept this distinction which has been conferred upon me and I hope that with your good-will and co-operation, together, we shall be able to fulfil the functions assigned to us by this august assembly of scholars.

NAME OF THE SECTION

The Section of Pali & Buddhism including Tibetology is apparently a composite one which takes under its purview the different branches of Pali & Buddhism like Pali Texts, Buddhist Sanskrit Texts, Texual Criticism, Buddhist Philosophy etc. and of Tibetology like Tibetan Texts, Tantra, Tibetan Art, Tibetan Studies and the like. The two disciplines appear to be irreconcilable, but their *samanvaya* (co-relation) is not impossible. Thus, unlike the other subjects like language and literature, philosophy and religion, and history and archaeology with which this conference is concerned, Pali, Buddhism and Tibetology are all inter-related disciplines. Probably, it is these factors that have prompted the organisers of the Conference to club these disciplines into one section.

Aim of the Address

It shall be my aim in this Address to make mention of the current trends of academic activity in the two disciplines under discussion, offer constructive observations and make useful suggestions. By way of substantiating the above and following the healthy practice followed by the Conference, I shall also be taking stock of the work that is going, on and the prominent publications issued in the relevant fields since we met at the last Session of the Conference in October, 1998 at Baroda.

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Sanskrit Year

We are extremely delighted that the Union Government had decided to celebrate 1999-2000 as the *'Year of Sanskrit'* and launch year-long programmes for developing and popularising the language. The *'Year of Sanskrit'* was first launched on 11th March 1999 by a special function inaugurated by Union Human Resource Development Minister Dr. Murali Manohar Joshi, an ardent lover of Sanskrit. The *'Year of Sanskrit'* has been extended till 30th September, 2000 and the writer of these lines wishes that the *'Year of Sanskrit'* be extended till 31st December, 2000.

Sanskrit on Internet

The Rashtriya Sanskrit Vidyapeeth, a deemed University, Tirupati will soon launch the 'Sanskrit' (Sanskrit Network) on the internet as part of Sanskrit Year Celebrations 1999-2000. The object of creating the network is to amalgamate all the research and information available on Sanskrit Studies in various institutes in the country.

RESEARCH & PUBLICATIONS

(I) Buddhism & Buddhist Literature

Studies in the Origins of Buddhism, a masterpiece of pencraft by a distinguished Indologist Prof. Govind Chandra Pande is a welcome reprint. This volume comprises a group of organically connected historical studies relating to the origins of Buddhism. 'This is one of the rare works combining texual criticism, philosophical bent and historical approach and is undoubtedly one of the most valuable additions to the extensive literature on Buddhism in recent decades', thus applauds Prof. Ajay Mitra Shastri. Going through this work, world-renowned Buddhist scholar Prof. Hajime Nakamura wrote to Prof. Pande, 'To our joy you have launched your own studies in a strictly scientific direction. I was struck by your enormous efforts and strictly scholarly attitude.'

Indian Buddhism : A Survey with Bibliographical Notes[2] by internationally renowned Prof. Hajime Nakamura is another welcome reprint. This book based on recent studies is intended to introduce studies in various aspects of Indian Buddhism carried on by Japanese scholars as well as Western and Asian, especially Indian scholars. As a reference work, this book is extremely helpful to scholars and students alike.

Dr. Yashpal has brought out a commendable work entitled A *Cultural Study of Early Pali Tipitakas (2 Volumes)*[3]. It is based on these texts that an attempt has been made by the author to paint a picture of India of those days. This picture is so sophisticated, variegated and interesting that one is amazed by the level of cultural attainment that the people of this land had been able to achieve at that point of time.

Hinduism and Buddhism[4] is the eleventh volume in the series of the Collected Works of Anand K. Coomaraswamy. The two essays are authoritative expositions of

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the teachings of these religions as understood by those who practised them.

Buddhist Ideas and Rituals in Early India and Korea[5] by Kwangsu Lee deserves special mention. The study aims to search for the Buddhist tradition in ancient India and Korea. This work would be useful for those studying ancient India, ancient Korea, transformation of Buddhism, Buddhist mechanism for worldly matters and cultural contacts between India and Korea in the early times.

Jātakapāli & Jātakamālā : A Comparative Appraisal[6] brought out by an upcoming scholar Anju Bala under the supervision of the composer, of these lines is a praiseworthy volume. Prof. A.P. Mishra, Ex. Vice-Chancellor, University of Allahabad has recorded Introduction to it. This work is divided into ten chapters followed by four appendices. The author has brought out a comparative study of *Jātakapāli & Jātakamālā* of Āryaśūra very methodically and scientifically in a lucid and interesting style. She has, indeed, made a very valuable contribution to Buddhism and Indology.

A number of valuable works in this broad area have made their appearance recently which deserve special mention. They are *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*[7] (Reprint) by Har Dayal, *Buddhist Parables*[8] (Reprint) by E.W. Burlingame and Alex Wayman, *Buddhist Wisdom : The Mystery of Self*[9] (Reprint) by George Grimm and Carroll Aikins, *Introduction to Buddhism (An Explanation of the Buddhist Way of Life)*[10] by Geshe Kelsang Gyatso, *Love and Sympathy in Theravada Buddhism*[11] (Reprint) by Harvey B. Aronson, *The Early Buddhist World outlook in Historical Perspective*[12] by G.B. Upreti and *Healing Anger (The Power of Patience from a Buddhist Perspective)*[13] (Reprint) by The Dalai Lama and Geshe Thupten Jinpa.

(II) Text & Critical Study

In recent years, the academic study of Buddhism in the West has grown extensively. Many of the traditional Buddhist texts are gaining renewed popularity. The *Therīgāthā* is one such text. Kathryn Blackstone's *Women in the Footsteps of the Buddha : Struggle for Liberation in the* Therīgāthā[14] is a praiseworthy addition to this literature. Beginning, from the presumption that the Therīgāthā is a most exciting and provocative text, Kathryn Blackstone goes far beyond the traditional exploration of the text as an expression of the attainment of Buddhism's early women renunciates. Her careful analysis of the language and imagery of the text allows her to postulate some bold new conclusions about the text. As a study of the only text in the Buddhist tradition of known female authorship, it will be of much importance to anyone investigating women's own perspective on their religion.

Studies in the Laṅkāvatāra Sūtra[15] (one of the most important texts of Mahāyāna Buddhism in which almost all its principal tenents are presented including the teaching of Zen) authored by D.T. Suzuki and edited by Alex Wayman is a wonderful contribution to the Buddhist Tradition Series. This work is essential for grasping the main idea of the scripture.

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The *Vimalakīrti Sūtra* (From the Chinese version by Kumārajīva)[16] is a remarkable work brought out by Burton Watson. The *Vimalakīrti Sūtra*, one of the most influential works of the Mahāyanā Buddhist Canon, is of particular importance in the Ch' an or Zen sect. Originally written in Sanskrit, probably in the first century C.E., it claims to record events of more than four hundred years. Beautifully translated by Burton Watson from the Chinese version of Kumārajīva, the *Vimalakīrti Sūtra* is the first ever translation into English from the popular Chinese version.

The Salistamba Sūtra and its Indian Commentaries (2 Vols)[17] by Jeffrey D.Schoening is the translation and annotation of the *Salistamba Sūtra*, the *Salistamba ṭīkā* and the *Kārikā*. This work serves as a prelude to a comprehensive study that explores the doctrinal *Salistamba Sūtra* and assesses the significance of it in Indian Buddhist Sectarian History.

(III) Buddhist Philosophy

A History of the Pre-Buddhistic Indian Philosophy[18] is the revised, altered and enlarged edition of Prof. Benimadhab Barua's thesis submitted in 1917 to the University of London. It deals with Vedic Philosophy, Post-Vedic Philosophy, the Philosophy of transitional period before Mahavir and Buddha. The volume throws abundant light upon a very obscure and highly important period of Indian Thought.

Alex Wayman is well-known for his publications in Non-tantric and Tantric Buddhism using the Sanskrit and Tibetan languages, his stream of books and articles now over a hundred and fifty. His A *Millennium of Buddhist Logic*[19] is a laudable attempt. This is volume one of texts from Sanskrit and Tibetan sources of the two planned volumes on Buddhist logic (the second volume to be on topics and opponents).

Buddhism had already spread far into other countries before it declined in India in the eleventh century A.D. Hinayana flourished in Ceylon, Burma, Siam and Cambodia; Mystic Buddhism developed in Tibet; Mahayana grew in China. In Japan the whole of Buddhism became the living and active faith of the masses. The *Essentials of Buddhist Philosophy*[20] (Reprint) by Juniro Takakusu and Wingtsit Chan relates to Japanese Buddhism, as in Japan alone the whole of Buddhism is preserved. Here, Buddhist Philosophy is presented in an ideological sequence and not in its historical sequence as Prof. Stcherbatsky has done in his *Buddhist Logic*.

Dharmakīrti on Compassion and Rebirth[21] by Eli Franco is based on the *Pramāṇasiddhi* chapter of *Dharmakīrti*'s *Pramāṇavārttika*. In this chapter *Dharmakīrti* wrote on *Karma* and rebirth, modes of meditation, the four noble truths, the Buddha's compassion, the path to Enlightenment, etc. The present translation is an admirable and authoritative work. The numerous suggestions for the emendation of the text, presented and discussed in the notes, are based almost entirely on the Tibetan translation.

A number of remarkable works on Buddhist Philosophy have seen the light of the day during these years that deserve special notice. They are *Mind only (A*

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Philosophical and Doctrinal Analysis of the Vijñānavāda)[22] (Reprint) by Thomas E. Wood, *Indian Realism*[23] (Reprint) by Jadunath Sinha, *Philosophy and Psychology in the Abhidharmna*[24] (Reprint) by Herbert V. Guenther and *Mulamadhyamakakarika of Nagarjuna (The Philosophy of the Middle Way)*[25] (Reprint) by David J. Kalupahana.

(IV) Tantra and Tibetology

Alex Wayman's *Chanting the Names of Manjusri Manjuśri- Nāma-Saṅgīti*[26] (Sanskrit and Tibetan Texts) is the first English translation of one of the most revered and often used tantric texts in Tibetan Buddhism, the *Manjuśri- Nāma-Saṅgīti.*

The Rise of Esoteric Buddhism in Tibet[27] *by* Eva M. Dragyay is a praiseworthy reprint. In most Asian countries Esoteric Buddhism (*Tantrayāna*) declined in the past, while the Tibetans alone preserved the full richness of tantric traditions to our times. This study exhibits and analyses the traditions of the Old School of Tibetan Buddhism i.e., the *rnying-ma-pa* and is indispensable for understanding thought and history of Tantric Buddhism in Tibet.

Tantric Buddhism[28] edited by N.N. Bhattacharyya is a volume presented as a Centennial tribute to an outstanding pioneer in the field of Tantric Buddhist studies, Dr. Binoytosh Bhattacharyya. This volume comprising informative and analytical papers by eminent scholars throw significant light on the so-called puzzling obscurity of Tantric ideas and practices especially pertaining to Buddihist Tantras. They demonstrate the richness and variety of Buddhist Tantric literature.

Charles Breaux's *Journey into Consciousness: The Chakras, Tantra and Jungian Psychology*[29] introduces the Tantric methods of Tibetan Buddhism and draws correlations between the practice and the teachings of Carl Jung. In a clear, concise style, Breaux points out how many psychological truths are woven into the fabric of the Tantric doctrine.

Numerous other works have been published in the field of Tantra and Tibetology. A few deserve mention. They are : *Tibetan Yoga and Secret Doctrines* by W.Y. Evans-Wentz and *The Tibetan Book of the Great Liberation* by the same author.

(V) Erotics in Kālidāsa and Buddhist Poet Aśvaghoṣa

There are few poets in any literature who are a perennial source of inspiration to scholars. Dīpaśikhā Kālidāsa is one such poet. It is but natural therefore, that some study or the other on him or his works should continue appearing every now and then. A few of the Publishing Houses have also undertaken some important projects. One of these by M/S Eastern Book Linkers, Delhi relates to the publication of *Erotics in Kālidāsa* in ten volumes. *Erotics in Kālidāsa and Aśvaghoṣa* is a multidimensional interdisciplinary major project approved and supported by University Grants Commission, New Delhi. The writer of these lines is the Principal Investigator and editor of this project. Prof. Chandrakant Shukla of Ranchi University and Dr. Anand Kumar and Dr. Urmila Srivastava of the University of Allahabad are the other co-

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investigators associated with this project. The maiden volume entitled *Nāyakanāyikāguṇālaṅkāra in Kālidāsa*[30] was ceremoniously released by the then Prsident, Indian Council for Cultural Relations Sri Vasant Sathe. The volume II of this series entitled *Carnal Conditions, Types of Love, Stages of Love in Kālidāsa*[31] was ceremoniously released by Prof. R.K. Sharma, President, International Association for Sanskrit Studies at a special function held at I.M.A. House, New Delhi on 7th July, 1998. This volume is dedicated to a doyen of Sanskrit and Indology, Prof. Prabhu Dayalu Agnihotri on the auspicious occasion of the advent of his 85th Birth Anniversary on 20th July, 1998. This volume was presented to Prof. P.D. Agnihotri, President, 39th AIOC at the inaugural of the All India Oriental Conference in Baroda on 13th October 1998. The volume III entitled *Samprayoga* (Sexual Union) is expected in 2000. All the above mentioned three volumes were pertaining to *Kālidāsa.* A similar study with reference to the works of the Buddhist poet *Aśvaghoṣa* would be brought out in near future in a separate volume. Some papers related to *Erotics in* Aśvaghoṣa have been presented at National and International Conferences by the investigators of this project.

DR. Chandra Chaturvedi has brought out a book entitled *Kālidāsa evaṁ Aśvaghoṣa ke Dārśanika Tattva.*[32] She has beautifully presented a critical study of the philosophical element present in the works of Kavikulaguru *Kālidāsa* and Bauddhakavi *Aśvaghoṣa.*

(VI) Miscellaneous

Gaṇeśa commands universal respect among the indigenous religious schools and sects of the Hindus, Jainas and Buddhists. *Gaṇeśa* is also the god of dance and music. *Gaṇeśa: Unravelling an Enigma*[33] authored by Yuvraj Krishan is the most comprehensive study of Gaṇeśa fully documented in original sources, texual and artistic and profusely illustrated. The cult of Gaṇeśa spread to various countries of Asia.

Under the Painted Eyes : A Story of Nepal (The Gurkha King; The Great Mountains Weep; The Rising Mist)[34] *by Ferd Mahler* is a wonderful book comprising three novels set in the shadow of the great Himalayan Mountains and against the background tapestry of Nepal's fascinating history and rich culture. Fictional and historical characters live, love, fight and worship under the watching eyes of the Ādi Buddha, which are painted on the *toraṇas* of the Svayambhūnātha and the Bodhanātha and other ancient temples.

Here, I have dealt with at reasonable length on some of the prominent works brought out during the past two years in the mentioned areas. It is not practically possible to mention all the works brought out in the fields of Pali, Buddhism and Tibetology. Therefore, I am presenting herewith a detailed list of works brought out in different fields of Buddhism that deserve special notice. I hope, this endeavour of mine will prove useful to scholars, teachers, students and connoisseurs alike.

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Felicitation, Commemoration and Presentation Volumes and Festschrifts

During the past few years a number of Felicitation, Commemoration and Presentation volumes and Festschrifts have been brought out comprising good papers on one or the other branch of Indology by eminent scholars of India and abroad. Many volumes contain papers related to Pali , Buddhism, Tantra and Tibetology too. Some noteworthy volumes edited by eminent scholars are as follows:

1. *Triguṇaśrīḥ : Splendour of Indology*
   Pt. Trigunanand Shukla Commemoration Volume
   Chief Editor: Prof. Sushma Kulshreshtha, Editors: Prof Chandrakant Shukla, Dr. Anand Kumar Srivastava and Dr. Radhe Shyam Shukla, Gyanbharati Publications, Delhi, 1998.

2. *Paryāvaraṇa-Prabhutvam : Environmental Grandeur in Sanskrit Literature*
   (Prof. P.D. Agnihotri Presentation Volume)
   Editress : Prof. Sushma Kulshreshtha, Asstt. Editor : Dr. Anju Bala, Eastern Book Linkers, Delhi, 1999 and presented to Prof. Agnihotri at a special function held at Jeewaji University, Gwalior on 15th September 1999.

3. *Prof. K. V. Sarma 80th Birth Anniversary Felicitation Volume*
   Editor : Dr. Sarma, Chennai, 1999, released and presented to Prof. K.V. Sarma at a special function held in his honour in Chennai in January, 2000.

4. *Suṣamā-Kalāśrīḥ : Gems of Literature & Arts*
   Prof. Sushma Kulshreshtha Festschrift
   General Editors: Prof. Arunoday Jani & Prof. Sumati Mutatkar
   Editors:Prof. Chandrakant Shukla, Prof. A.C. Sarangi & Ms. Abha Kulshreshtha, Eastern Book Linkers, Delhi, 2000.

5. *Śākya-Duhitṛśrīḥ : Lustre of Buddhism*
   Dhawal-Monika Commemorative Festschrift
   Editresses : Prof. Sushma Kulshreshtha & Ms. Abha Kulshreshtha, Penman Publishers, Delhi to be released in Delhi on 22nd July, 2000.

6. *Saṁskṛta-Kavayitrī-Paramparāśrīḥ*
   Contribution of Women Writers to Sanskrit & Allied Literature & the Nation
   Prof. Jagdish Sahai Kulshreshtha Śatābhiṣeka Festschrift

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Editress : Prof. Sushma Kulshreshtha, Vidyanidhi Prakashan, Delhi to be launched in Delhi on 22nd July, 2000.

7. Dr. R. Karunakaran Felicitation Volume, Kollam, Kerala is expected to be published soon.
8. Dr. Harihar Jha Felicitation Volume edited by Dr. Udai Nath Jha 'Ashok', Puri is expected soon.
9. Prof. R.K. Sharma Felicitation Volume edited by Dr. Kamlesh Jha, Varanasi is expected soon.
10. Prof. Satya Vrat Shastri Felicitation Volume edited by Prof. R.K. Sharma, Bharatiya Vidya Prakashan, Delhi is expected soon.

Conferences Seminars Workshops and Symposia

A number of National and International Conferences, Seminars, Workshops & Symposia were organised in India and abroad during the last two years. Hundreds of papers on different branches of Indology, Pali, Buddhism & Tibetology by eminent scholars and upcoming scholars were presented and discussed. I want to draw your attention to some conferences and seminars ;

1. The 5th Śākyadhītā International Conference on Buddhist Women was held at Phnom Penh, Cambodia from December 29, 1997 to January 4, 1998. The writer of these lines organised a panel on 'Buddhist Sanskrit Literature' and presented two papers entitled *Involuntary Graces of women in the Saundarananda of Aśvaghoṣa and Music in the Buddhacarita of Aśvaghoṣa with special reference to women.*
2. World Association for Vedic Studies (WAVES) organised 11 International Conference on *New Perspectives on Vedic & Ancient Indian Civilization* California State University, Northridge in Los Angeles, USA from 7th to 9 August, 1998.
3. A one-day symposium on *'In the Footsteps of the Buddha : An Iconic Journey from India to China' was* held on 26th September, 1998 which coincided with the opening of the international exhibition of Buddhist art at the University of Hong Kong. The keynote speaker was Dr. Pratapaditya Pal (USA) who presented a paper entitled *From Meditation to Incarnation : Changing Nature of Buddhist Art and Praxis.* Other speakers Prof. Helmut Brinker (Switzerland), Dr. Jan Fontein (USA), Prof. Piria Krainksh (Thailand), Dr. Don Stadtner (USA), Pro Marianne Yaldiz and Dr. Chhaya Haesner (Germany) presented their papers
4. The International Buddhist Festival 1998 was celebrated on 24th October at Transport Bhavan, New Delhi. The Union Minister for Parliamentary Affairs and Tourism Shri Madan Lal Khurana inaugurated the Buddha Mahotsava.

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5. The School of Vedic Studies organized a workshop on *Some Old Scripts and Manuscriptology* from 14th to 19th December, 1998. The object of the workshop was to impart instruction in NEWARI and Medieval Bengali scripts, often used in Manuscripts of Sanskrit texts and to discuss the principles of texual criticism and also to demonstrate their practical application. Twenty scholars from different institutions participated in the Workshop which was inaugurated by the Vice-Chancellor, Dr. Shubhankar Chakrabarti on 14th December, 1998.

6. The XII Conference of the International Association of Buddhist Studies was held at Lausanne, Switzerland from August 23rd to 28th, 1999. Two hundred scholars from various countries presented their papers which were under the panels of Recent Works on Vinaya Studies, Conservative and Evolutionary Elements in Buddhist Tantra Literature, Abhidharma, Buddhist (Hybrid) Sanskrit, Logic and Epistemology, East-Asian Buddhism, Buddhism in the West, Antarabhava, Early Buddhism, Mahayana Sutras, Electronic Texts, Internet and Computer Resources in Buddhist Studies, Buddhist Logic, The Value of Nature in Buddhism, Buddhism and Brahmanism, Buddhism in Tibet and Nepal, Aspects of Buddhism in South Asia, New Discovery of Early Buddhist Manuscripts, The Cult of Vairocana, Madhyamika and Yogacara, Reflections on the Material Culture of Buddhist Sutras in China and Japan and on many other important aspects.

7. Under the auspices of India-China Friendship Association of Punjab, there was a two-day seminar on 21st and 22nd September, 1999 at the Punjab University on the theme *Cultural Heritage of India-China : An Interaction.* Prof. Lokesh Chandra of New Delhi delivered the keynote address.

8. A three-day Kalidasa Mahotsava, Sanskrit Teachers' Conference and Research Seminar organised by Kalidasa Academy of Sanskrit Music & Fine Arts were inaugurated by Padmashri Prof. Sumati Mutatkar, a doyen of Music and Musicology on 29th November, 1999. The theme of the conference was *Social Harmony in Sanskrit & Allied Literature.* Eminent Buddhist scholar Prof Lokesh Chandra, Director, International Academy of Indian Culture presided over the function and delivered a popular lecture on *'The Role of Sanskrit in the 21st Century.'*

9. From December 1-8, 1999, on the eve of a New Century, Cape Town, South Africa witnessed an extraordinary and diverse communion of the World's most religious and spiritual representatives and their respective traditions at the 1999 *Parliament of the World's Religions.* Everyday, lectures, seminars, workshops, symposia, performances, inter-religious celebrations and evening plenaries were held at different venues.

10. The department of Indo-Tibetan Studies, Visva-Bharati University, Santiniketan organised a two-day National Seminar on *'Buddhist Studies and Visva-Bharati'* on 24-25 January, 2000.

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11. The VI Śākyadhītā International Conference on Buddhist Women was held in Lumbini, Nepal from February 1st to 7th, 2000 under the secretaryship of venerable Karma Lekshe Tsomo of Honolulu, Hawaii, USA. The theme of the conference was *'Women as Peacemakers : Self, Family, Community & World'*. The scholars, practitioners and performers from a vide variety of disciplines and Buddhist traditions, participated, presented their papers, conducted workshops and brought diverse perspectives to this important topic. Delegates from twentyeight countries attended the conference. The writer of these lines presented her paper entitled *'Women as peacemakers in the Therīgāthā'* in this conference. Dr. Anand Kumar and Dr. Urmila Srivastava of Allahabad University also attended and presented their papers.

12. A two-day National Seminar on *Life and Contributions of Ācārya Nāgasena* was organised by the Deptt. of Buddhist Studies, University of Jammu under the Chairmanship and Directorship of Dr. R.K. Mishra and Dr. Baidyanath Labh respectively on February 2nd to 3rd, 2000. A number of scholars from different parts of the country participated and presented their papers.

13. An International Seminar on *Relevance of Ancient Classics in the New Millennium* was organised at Bareilly from 5th to 8th February, 2000. This important academic event was attended by more than a hundred participants-scholars from the different Universities of India and abroad including Greece, USA, Spain, Iran, Italy etc. In this connection, a special Millennium Seminar Souvenir Volume containing informative articles will be published.

14. To celebrate Sanskrit Year, under the auspices of Saṁskṛta Pariṣad, Daulat Ram College, University of Delhi, a two-day Saṁskṛta-Varṣa-Mahotsava, Sanskrit Poetesses' Meet and National Seminar on *Saṁskṛta-Kavayitrī-Paramparā : Contribution of women writers to Sanskrit & Allied Literature & The Nation* were organised. Twenty poetesses presented their poetic compositions and twenty women scholars presented their papers on different aspects of the theme of the Seminar. Dr. Sundari Siddhartha of Indraprastha College, University of Delhi and myself presented papers on *Therīgāthā*.

15. XIth World Sanskrit Conference was held at CESMEO, International Institute for advanced Asian Studies at Turin (Torino), Italy from April 3rd to 8th, 2000. A number of workshops on Buddhism, Tantras, Religion and Philosophy etc. were organised. Prof. R.K. Sharma was the Honorary President of this Conference.

16. A two-day National Seminar on Jain and Buddhist Traditions in Sanskrit was organized by the Deptt. of Sanskrit, Patna University, Patna on April 16th and 17th, 2000. The seminar concluded with a call to include Jain and Buddhist Studies in the curricular of different Universities in the country for creating a social order based on the principles of peaceful co-existence and universal brotherhood. The seminar was sponsored by the Union Ministry of Human

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Resource Development. It was inaugurated by Prof. Kashi Nath Mishra, Vice-Chancellor, Kameshwar Singh Sanskrit University Darbhanga. Prof. Ram Karan Sharma, the world renowned Sanskrit scholar delivered the key-note address. Prof. Vachaspati Upadhyay, Vice-Chancellor, Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeeth, New Delhi while delivering the valedictory address on the second and concluding day, called upon the scholars of Sanskrit to work for the popularisation of this language among the masses.

More than 100 Jain and Buddhist scholars drawn from different parts of the country participated in the deliberations of the Seminar. Religion, Philosophy, Literature, History, Medicine etc. were the main aspects of deliberations.

17. An International Conference on Contemporary Views on Indian Civilization will be organised by World Association for Vedic Studies (WAVES) at Stevens Institute of Technology, Hoboken, New Jersy, USA from July 28th to30th, 2000. Prof. Bhu Dev Sharma of Xavier University, New Orleans is the President of WAVES. Several symposia will be held during this conference in which a number of scholars from India will participate and present their papers.

18. The Society for Indian Philosophy and Religion (SIPR) will hold International interdisciplinary Conference at Calcutta from 1st to 4th August, 2000. This society seeks to meet a need among philosophers, scholars of religion, specialists of Asian Studies and other scholars for communication about the great variety of Indian philosophies and religions.

19. The International Association for the History of Religions (IAHR) will hold its XVIII Quinquennial Congress at the University of Durban-West-Ville, South Africa from 5th-12th August, 2000, This Congress will mark the 100th Anniversary of Scientific Congresses in the History of Religions.

20. XXXVI International Congress of Asian & North African Studies (ICANAS 2000) will be held at University de Montreal, Montreal, Canada from August 27 to September 2, 2000. Over 1000 papers covering many subjects including Buddhist Studies, Japanese Studies, Chinese Studies, Korean Studies etc., have been accepted for presentation at the Congress. The writer of these lines has also been invited to present her paper there.

21. Department of Sanskrit, South Delhi Campus, University of Delhi will organise a three-day All India Seminar on *'The Tantras and Their Impact on Life'* in the second or third week of September, 2000. The composer of these lines has been invited to present her paper on *'Kālidāsa and the Tantras.'*

22. An International Conference on Brahmaputra Civilization will be held from 20th to 22nd October, 2000 at Guwahati, Assam under the auspices of the Brahmaputra Civilization Research Society in collaboration with the Shankaradeva Institute of Culture: International, Guwahati, Assam, India. On this occasion seminars will be held bearing on the Brahmaputra Civilization as well as Shankaradeva's contribution to Indian life and conditions. Prof. K.C. Deka is the General Secretary of this Conference.

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23. The Platinum Jubilee Session of the Indian Philosophical Congress in the form of World Philosophy Conference will be held in New Delhi from December 28, 2000 to January 1, 2001. The general theme of the Conference is *'Spirituality, Science and Technology'*. Prof. S.R. Bhatt of University of Delhi is the Coordinator and Organising Secretary of this Conference. Hon'ble President of India Shri K.R. Narayanan is the Patron of this Conference.

AWARDS & LAURELS

A number of renowned Indologists and Buddhist scholars have been conferred with various awards, laurels, degrees (Honoris Causa) etc. for their meritorious services rendered in the field of Indology and Buddhist Studies. Some deserve special mention. They are :

1. Prof. Satya Vrat Shastri, Ex. Vice-Chancellor, Sri Jagannath Sanskrit University, Puri has been honoured with the prestigious award *Padmashri* on the Republic Day, the 26th January, 1999. He was honoured with "Order of Direcgunabhona" - the highest National award of Thai by its Govt. in 1998. He is the composer of the well-known epic poem entitled *'Bodhisattvacaritam'* on the life of Lord Buddha.

2. Dr. Mandan Mishra, Ex. Vice-Chancellor, S.L.B.S. Rashtriya Sanskrit Vidyapeetha, New Delhi and Sampurnanand Sanskrit University, Varanasi has been honoured with the prestigious award *Padmashri* on the Republic day, the 26th January, 2000. Dr. Mishra has many other prestigious honours and awards to his credit.

News

1. Buddhist Complex Found

A huge brick-built Buddhist monastic complex dating back to the 7th or 8th century A.D. has been unearthed on a hill slope in Jaipur district of Orissa. Some exquisite stone sculptures of Buddha, Tara and other Buddhist divinities have been recovered from the site. Terracota seal and some fragmentary stone inscriptions are among the other important treasures retrieved from the excavations.

2. Relics of Monasteries Found

Archaeology Deptt. of Madhya Pradesh has found evidence of 2500 year old stupas and monasteries in Ninnore village in Sehore district. These archaeological excavations in the state suggest that Buddhist civilization in Central India was spread over a much wider area than around the Sanchi Stupa.

3. Relics of Buddhist Monks Found

Chinese Buddhist Archaeologists have discovered ten pieces of bones of eminent Buddhist monks in a bronze coffin which would help researchers trace the spread of Buddhism from India to China. The light gray to slightly yellow relics were found wrapped in silk in a glazed bottle in Zhouzhi country in North-West China's Shaazi province. The relics remained hidden for 1399 years in an underground chamber of Xianyou temple.

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4. Buddha Relic Found

A Buddha relic of the 12th century has been found recently near Tiruchi. Though statues of Lord Buddha have been found at many places in Tiruchi region, this is the first inscription that has been found relating to Buddhism in the region. The inscription which runs on all the four sides of the pillar, is in Tamil, and it is indeed unique that the sacred symbols relating to Buddhism are found on all the four sides of the rectangular pillar. At the bottom portion of the pillar are seen two *'Purnakumbhams'* with decorated lamps on either sides.

5. Robe-offering Ceremony at Bodhagaya

The Annual Kathin Civara Dana ceremony of the International Meditation Centre was observed on 1st November, 1998 in Bodhagaya. The venerable Order of the Monks and the dignitaries from India and abroad graced the ceremony.

6 . Padmapani Lecture

Dr. Pratapaditya Pal, an international authority on the arts of South Asia and the Himalayas delivered the 10th Padmapani lecture on 3rd February, 1999 at India International Centre, New Delhi on the theme *'Indian Art and the Tibetan Connection.'* Dr. Pal focussed on a group of early Tibetan paintings, dated between 1000 and 1200 CE, which not only provided dazzling evidence of the artistic genius of the Tibetans but also shed light on the history of Contemporary Indian paintings.

OBITUARY

Let us now pay homage to the recently departed souls of the savants whose scholarly contribution in the field of Pali, Buddhism and Tibetology would continue to be remembered for ever. Some of them are: Prof. Ram Chandra Pandey, Prof. Mahesh Tiwari, Pt. Nathmal Tatia, Prof. Lallanji Gopal, Prof. Heramba Nath Chatterjee Sastri, Prof. Hajime Nakamura, Prof. J.W. de Jong and Pt. Dalsukh Malvania.

In the end, I take this opportunity to record my gratitude to the several friends, scholars and disciples who extended their co-operation and help by supplying me particulars about their works as well as the works done by other scholars and institutions. Among these, I might specifically mention Ms. Abha Kulshreshtha, Dr. Anand Kumar Srivastava, Dr. Baidyanath Labh and Dr. Anju Bala. Lastly, I thank you all most sincerely for soliciting your kind co-operation and patient hearing and adieu good bye till we meet again in the XLI Session with prayer to Almighty Lord Veṇkaṭeśvara for long life and prosperity to AIOC and all of you:

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुः खभाग् भवेत् ॥

विना वेङ्कटेशं न नाथो न नाथः सदा वेङ्कटेशं स्मरामि स्मरामि ।

हरे वेङ्कटेश! प्रसीद प्रसीद प्रियं वेङ्कटेश! प्रयच्छ प्रयच्छ ॥

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PRAKRIT AND JAINISM SECTION

PROF. PREM SUMAN JAIN

प्राकृत और जैनधर्म का अध्ययन

(20 वीं सदी के अंतिम दशक में)

अरहंतभासियत्थं गणहरदेवेहिं गंथियं सम्मं ।
पणमामि भत्तिजुत्तो, सुदणाणमहोदहिं सिरसा ।।

जो अरहंत द्वारा प्रतिपादित अर्थ गणधर देवों द्वारा शब्द-रूप में भली प्रकार से सचा हुआ है, उस श्रुतज्ञानरूपी महासमुद्र को भक्ति-सहित मैं सिर से प्रणाम करता हूँ ।

The meaning revealed by the Arahanta (embodied spiritually perfect personality) has been properly worded by the Ganadharas (chief disciples of the Arahanta). So by bowing my head with devotion. I make obeisance to the ocean of (worded) scriptural knowledge.

भरत भूमि की इस सांस्कृतिक नगरी चेन्नई में आयोजित अखिल भारतीय प्राच्य विद्या सम्मेलन के इस चालीसवें अधिवेशन में उपस्थित आदरणीय विद्वान मित्रो और जिज्ञासु स्वाध्यायप्रेमी भाईओ और बहनो । आप सब का इस प्राकृत एवं जैनधर्म विभाग में हार्दिक स्वागत है ।

प्राचीन संस्कृतिक गौरव से समृद्ध इस तमिलनाडु प्रदेश में जैन धर्म सुदीर्घकाल तक पल्लवित और पुष्पित हुआ है । जैनधर्म के परम साधक और विद्वान हजारों साधुगणों ने इस तमिल प्रान्त को अपने विहार से पवित्र किया है । प्राकृत के समर्थ प्राचीन आचार्य कुन्दकुन्द की तपोभूमि भी इस प्रदेश में रही है जो आज पोन्नुरमलै के नाम से जानी जाती है । प्राचीन समय में चेर, चोल, पाण्ड्य और पल्लव नरेशों ने जैन धर्म के विकास में अपना विशेष योगदान किया था । जैन धर्म की काशी इस तमिल भूमि में समन्तभद्र, पूज्यपाद, अकलंक, सिंहनंदी, जिनसेन, वीरसेन और माल्लिसेन जैसे महान् जैनाचार्यो ने अपने साहित्य का सृजन किया है । जैन संतों और जैन धर्म के सम्बन्ध में अनेक शिलालेख भी इस भूमि से प्राप्त हुए हैं । अत: तमिल प्रदेश की भाषा, संस्कृति और चिंतन के विकास में जैन धर्म की महती भूमिका रही है । समता और अहिंसा के सन्देश से, जैनाचार्यो के ग्रन्थों और उपदेशों से इस तमिलनाडु प्रदेश को सिंचित किया जाता रहा है । अत: यह सुखद संयोग भी है कि इस बीसवीं शताब्दी के अन्तिम दौर में यहाँ प्राकृत और जैनधर्म विषय पर सैकड़ें विद्वान् अपने शोध आलेखों को प्रस्तुत करने के लिए एकत्रित हुए हैं । यहाँ की जैन समाज आज भी जैन धर्म और दर्शन के उन्नयन में सक्रिय है । उसका प्रतिफल है-चेन्नई में रिसर्च फाउन्डेसन आफ जैनोलाजी तथा डिपार्टमेन्ट और जैनोलाजी जैसे केन्द्रों का कुशल संचालन । इस सुदृढ़ पृष्ठभूमि में प्राकृत और जैन धर्म के अध्ययन अनुसंधान का विइलेषण करना सार्थक होगा एसा मैं मानता हूँ ।

प्राच्य विद्या सम्मेलन के प्राकृत एवं जैन धर्म सेक्सन के अध्यक्ष पद को मुझसे पूर्व अनेक मूर्धन्य मनीषियों ने सुशोभित किया है । उनम प्रो. हीरालाल जैन, पंड़ित दलसुख भाई मालवणिया, प्रो. नथमल टाटिया, प्रो. राजाराम जैन आदि प्रमुख हैं । इन सबको आदरपूर्वक प्रणाम करते हुए मेरा यह विनम्र प्रयास है कि आप सब विद्वानों के समक्ष प्राकृत एवं जैनधर्म के अध्ययन के विषय में कतिपय बिन्दुओं पर चर्चा की जाय । प्राकृत एवं जैन धर्म के क्षेत्र में जो शोध कार्य हुआ है उसका लंबे अन्तराल से विस्तार से कोई विश्लेषण नहीं हो पाया है । विगत पॉच छ: अधिवेशनों के अध्यक्षीय भाषण ही प्रकाशित नहीं हो सके हैं । अत: मात्र विगत दो वर्षो के प्राकृत अध्ययन की चर्चा करने से जैनविद्या के शोध कार्यो का दिग्दर्शन नहीं हो पाता है । यह बीसवीं शताब्दी का अन्तिम दशक भी समाप्ति की ओर है । अत: मैंने अपने अध्यक्षीय भाषण में इस विगत दशक (1990 से 2000 तक) में सम्पन्न प्राकृत और जैन धर्म के शोध कार्यो के विवरण

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को प्रस्तुत करने का प्रयत्न किया है । विभिन्न संस्थानों और विद्वानों को सम्पर्क करने के उपरान्त भी बहुत कम लोगों से जानकारी उपलब्ध हो पाई । फिर भी विभिन्न स्त्रोतों के आधार पर विगत दशक में सम्पन्न शोधकार्य, प्रकाशन, शोधप्रबन्ध, सक्रिय शोध संस्थाओं आदि की संक्षिप्त जानकारी को यहां प्रस्तुत किया गया है । इसमें बहुत कुछ छूटना संभव है । फिर भी जी जो सामग्री प्रकाश में आई है वह इस बात की प्रेरणा लेने के लिए पर्याप्त है कि जैनविद्या के विद्वानों को अध्ययन की किस दिशा में संलग्न होना चाहिए । इस अध्यक्षीय भाषण के प्रकाशन में परम पूज्य आचार्य श्री विद्यानन्द जी की निरन्तर प्रीरणा और आशीर्वाद रहा हैं । श्री कुन्दकुन्द भारती प्राकृत संस्थान, नई दिल्ली के अधिकारियों ने इसके प्रकाशन मे जो सहयोण दिया उसके लिए उनका आभार और मित्र विद्वानों के पशमर्श- यडयोण के लिए उनका सोदर स्मरण। पूरा अध्थक्षीय भाषण पुस्तक रूप मे प्रकाशित ''प्राकत और जैन र्ध का अध्ययन'' । प्रकाशक-श्री कुन्दकुन्द भारती संस्थान 18 बी: स्पेशल इन्स्टीट्यूशनल एरिया नई-दिलली - 67

प्राकृत अध्ययन: दशा एवं दिशा

प्राकृत भाषा और उसका साहित्य जन सामान्य की संस्कृति से समृद्ध है । स्वाभाविक रूप से प्राकृत भाषा जनता से सम्पर्क रखने का एक आदर्श साधन बन जाती है । इसीलिए प्राकृत भाषा को समुचित आदर प्रदान करते हुए तीर्थंकर महावीर, सम्राट अशोक एवं खारवेल जैसे महापुरुषों ने अपने संदेशों के प्रचार-प्रसारके लिए प्राकृत का उपयोग किया है । जैन आगमों में प्राकृत का सर्वाधिक प्रयोग हुआ है, किन्तु वेदों की भाषा मे भी प्राकृत भाषा के तत्वों का समावेश है । भारत के अधिकांश प्राचीन शिलालेख प्राकृत में हैं । प्रारम्भ से ही इस देश के नाटकों में प्राकृत का प्रयोग होता रहा है । ये सभी विवरण हमें सूचना देते हैं कि इस दश की जनता की स्वाभाविक भाषा, मूलभाषा प्राकृत रही है । समय समय पर सामान्य जन की विभिन्न बोलियां साहित्यिक प्राकृत का रूप भी ग्रहण करती हैं । प्राकृत से अपभ्रंश एवं अपभ्रंश से आधुनिक भारतीय भाषाओं का विकास हुआ है ।

जैन श्रमण प्राकृत की विभिन्न बोलियों का अच्छा ज्ञान रखते थे । उनके धार्मिक उपदेश सदैव प्राकृत में होते थे । उनके द्वारा लिखित महत्वपूर्ण दार्शनिक एवं कथात्मक साहित्य के काव्य, नाटक, स्तोत्र, उपन्यास आदि ग्रन्थ सरल एवं सुबोध प्राकृत में हैं । इसके अतिरिक्त कथा, दृष्टान्त-कथा, प्रतीक कथा, लोककथा आदि विषयक ग्रन्थ भी प्राकृत में हैं , जो मानव मूल्यों और नैतिक आदर्शो की सही शिक्षा देकर व्यक्ति को श्रेष्ट नागरिक बनाते हैं । प्राकृत में लिखे गये सबसे प्राचीन ग्रन्थ आगम कहे जाते हैं । इनमें जैनधर्म एवं दर्शन के प्रमुख नियम वर्णित हैं और विभिन्न विषयों पर अनेक सुन्दर कथाएं दी गयी हैं । आगम और उसका व्याख्या साहित्य प्राकृत कथाओं का अमूल्य खजाना है । प्राकृत लेखकों के द्वारा कुछ महत्वपूर्ण धर्मकथा ग्रन्थ भी लिखे गये हैं, जो कथाओं के कोश हैं । प्राकृत में कई प्रकार के काव्य ग्रन्थ भी उपलब्ध हैं । कई कवियों एवं अलंकार-शास्त्रियों ने अपने लक्षणिक ग्रन्थों में प्राकृत की सैकड़ों गाथाओं को उद्धृत कर उनकी सुरक्षा की है ।

प्राकृत साहित्य के इस विशाल समुद्र के अवगाहन से वह अनुपम एवं बहुमूल्य सामग्री प्राप्त होती है, जो भारत के सांस्कृतिक इतिहास का सुन्दर चित्र प्रस्तुत करने में सक्षम है । देशके स्वर्णयुग की अवधिमें कई साहसी समुद्र यात्राएँ व्यापारियों द्वारा की जाती थीं । उनके विस्तृत विवरण प्राकृत साहित्य में उपलब्ध हैं । ये समुद्र-यात्राओं के वृतान्त भारत के गौरव को रेखांकित करते हैं कि उस समय विभिन्न देशों के साथ हमारे सांस्कृतिक सम्बन्ध थे। प्राकृत ग्रन्थों में उपलब्ध विभिन्न वृतांत आचार-शास्त्र, वनस्पति-शास्त्र, जीव-विज्ञान एवं राजनीति शास्त्र आदि के क्षेत्र में नवीन तथ्य प्रस्तुत करते हैं । इस तथ्य को अस्वीकार नहीं किया जा सकता कि प्राकृत अध्ययन के भाषात्मक, सांस्कृतिक पक्ष को विभिन्न आयामों द्वारा आज उद्घाटित करने की आवश्यकता है । यह महत्वपूर्ण कार्य किसी समर्पित समुदाय एवं संस्थान द्वारा ही अच्छे ढंग से किया जा सकता हैं ।

जनभाषा:

प्राकृत भाषा अपने जन्म से ही जनसामान्य से जुड़ी हुई है । ध्वन्यात्मक और व्याकरणात्मक सरलीकरण की प्रवृत्ति के कारण प्राकृत भाषा लम्बे समय तक जन-सामान्य के बोल-चाल की भाषा रही है । प्राकृत की आदिम अवस्था का साहित्य या उसका बोल-चाल वाला स्वरूप तो हमारे सामने नहीं है, किन्तु वह जन-जन तक पैठी हुई थी । महावीर बुद्ध

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तथा उनके चारों ओरदूर-दूर के विशाल जन-समूह को मातृभाषा के रूप में प्राकृत उपलब्ध हुई । इसीलिए महावीर और बुद्ध ने जनता के सांस्कृतिक उत्थान के लिए प्राकृत भाषा का आश्रय लिया, जिसके परिणाम-स्वरूप दार्शनिक, आध्यात्मिक, सामाजिक आदि विविधताओं से परिपूर्ण आगमिक एवं त्रिपिटक साहित्य के निर्माण की प्रेरणा मिली । इन महापुरुषों ने इसी प्राकृत भाषा के माध्यम से तत्कालीन समाज के विभिन्न क्षेत्रों में क्रान्ति की ध्वजा लहरायी थी । इससे ज्ञात होता है कि तब प्राकृत मातृभाषा के रूप में दूर दूर के विशाल जनसमुदाय को आकर्षित करती रही होगी । जिस प्रकार वैदिक भाषा को आर्य संस्कृति की भाषा होने का गौरव प्राप्त हैं, उसी प्रकार प्राकृत भाषा को आगम भाषा एवं आर्य भाषा होने की प्रतिष्ठा प्राप्त है ।

प्राकृत जन-भाषा के रूप में इतनी प्रतिष्ठित थी कि उसे सम्राट अशोक के समय में राज्यभाषा होने का गौरव प्राप्त हुआ और उसकी यह प्रतिष्ठा सैकड़ों तक आगे बढ़ी है । अशोक ने भारत के विभिन्न भागों में जो राज्यादेश प्रचारित किये थे उसके लिए उसने दो सशक्त माध्यमों को चुना । एक तो उसने अपने समय की जनभाषा प्राकृत में इन अभिलेखों को तैयार कराया ताकि वे जन-जन तक पहुँच सकें और दूसरे उसने उन्हें पत्थरो पर खुदवाया ताकि वे सदियों तक आहिंसा, सदाचार, समन्वय का संदेश दे सकें । इन दोनों माध्यमों ने अशोक को अमर बना दिया है । देश के अन्य नरेशों ने भी प्राकृत में लेख एवं मुद्राएँ अंकित करवायीं । ई.पू. 300 से लेकर 400 ईस्वी तक इन सात सौ वर्षों में लगभग दो हजार लेख प्राकृत में लिखे गये हैं । यह सामग्री प्राकृत भाषा के विकास-क्रम एवं महत्व के लिए ही उपयोगी नहीं है, अपितु भारतीय संस्कृति के इतिहास के लिए भी महत्वपूर्ण दस्तावेज है ।

अभिव्यक्ति का माध्यम:

प्राकृत भाषा क्रमशः विकास को प्राप्त हुई है । वैदिक युग में वह लोकभाषा थी । उसमें रूपों की बहुलता सरलीकरण की प्रवृत्ति थी । महावीर युग तक आते-आते प्रकृत ने अपने को इतना समृद्ध और सहज किया कि वह अध्यात्म और सदाचार की भाषा बन सकी । इससे प्राकृत के प्रचार-प्रसार में गति आयी । वह लोक के साथ-साथ साहित्य के धरातल को भी स्पर्श करने लगी । इसीलिए उसे राज्याश्रय और स्थायित्व प्राप्त हुआ । ईसा की प्रारम्भिक शताब्दियों में प्रतीत होता है कि प्राकृत भाषा गाँवों की झोपड़ियों से राजमहलों की सभाओं तक समादृत होने लगी थी, अत: वह अभिव्यक्ति का सशक्त माध्यम चुन ली गयी थी । महाकवि हाल ने इसी समय प्राकृत भाषा के प्रतिनिधि कवियों की गाथओं का गाथाकोश (गाथासप्तशती) तैयार किया, जो ग्रमीण जीवन और सौन्दर्य-चेतना का प्रतिनिधि ग्रन्थ है ।

प्राकृत भाषा के इस जनाकर्षण के कारण कालिदास आदि महाकवियों ने अपने नाटक ग्रन्थों में प्राकृत भाषा बोलने वाले पात्रां को प्रमुख स्थान दिया । नाटक समाज का दर्पण होता है । जो पात्र जैसा जीवन जीता है, वैसा ही मंच पर प्रस्तुत करने का प्रयत्नकरता है । समाज में अधिकांश लोग दैनिक जीवनं में प्राकृत भाषा का प्रयोग करते थे । अत: उनके प्रतिनिधि पात्रों ने भी नाटकों में प्राकृत के प्रयोग से अपनी पहिचान बनाये रखी । अभिज्ञानशाकुन्तलं की ऋषिकन्या शकुन्तला, नाटककार भास की राजकुमारी वासवदत्ता, शूद्रक की नगरवधू वसन्तसेना तथा प्राय: सभी नाटकों के राजा के मित्र, कर्मचारी आदि पात्र प्राकृत भाषा का प्रयोग करते देखे जाते हैं । इससे स्पष्ट है कि प्राकृत जनसमुदाय की भाषा के रूप में प्रतिष्ठित थी । वह लोगों के सामान्य जीवन की अभिव्यक्ति करती थी । इस तरह प्राकृत ने अपना नाम सार्थक कर लिया या । प्राकृत स्वाभाविक वचन-व्यापार का पर्यायवाची शब्य बन गाया या । समाज के सभी वर्गो द्वारा स्वीकृत भाषा प्राकृत थी । इस कारण प्राकृत की शब्द सम्पत्ति दिनोंदिन बढ़ रही थी । इस शब्द-ग्रहण की प्रक्रिया के कारण एक ओर प्राकृत ने भारत की विभिन्न भाषाओं के साथ अपनी धनिष्ठता बायी ते दूसरी ओर वह जीवन और साहित्य की अभिव्यक्ति का सशक्त माध्यम बन गयी ।

काव्यात्मक सौन्दर्य:

लोक भाषा जब जन-जन में लोकप्रिय हो जाती है तथा उसकी शब्द समपदा बढ़ जाती है तब वह काव्य की भाषा की भाषा बनने लगती है । प्राकृत भाषा को यह सौभाग्य दो तरह से प्राप्त है । प्राकृत में जो आगम ग्रंथ, व्याख्या-साहित्य, कथा एवं चरितग्रंथ आदि लिखे गये उनमें काव्यात्मक सौन्दर्य और मधुर रसात्मकता का समावेश है । काव्य की प्राय:

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विधाओं-महाकाव्य, खण्डकाव्य, मुक्तककाव्य आदि को प्राकृत भाषा ने समृद्ध किया है । इस साहित्य ने प्राकृत भाषा को लम्बे समय तक प्रतिष्ठित रखा है । अशोक के शिलालेखों के लेखन-काल से आज तक इन अपने 2000 वर्षो के जीवन काल में प्राकृत भाषा ने अपने काव्यात्मक सौन्दर्य को निरन्तर बनाये रखा है । प्राकृत भाषा की इसी मधुरता और काव्यात्मकता का प्रभाव है कि भारतीय काव्यशास्त्रियों ने काव्य के अपने लक्षण-ग्रन्थों में प्राकृत की सैकड़ों गाथओं के उद्धरण दिये हैं । अनेक सुभाषितों को उन्होंने इस बहाने सुरक्षित किया है ।

भारतीय भाषाओं के आदिकाल की जन-भाषा से विकसित होकर प्राकृत स्वतंत्र रूप से विकास को प्राप्त हुई । बोलचाल और साहित्य के पद पर वह समान रूप से प्रतिष्ठित रही है । उसने देश की चिन्तनधारा, सदाचार और काव्य-जगत् को अनुप्राणित किया है, अत: प्राकृत भारतीय संस्कृति की संवाहक भाषा है । प्राकृत ने अपने को किसी घेरे मं कैद नहीं किया । इसके पास जो था उसे वह जन-जन तक बिखेरती रही और जनसमुदाय में जो कुछ था उसे वह विना हिचक ग्रहण करती रही । इस तरह तरह प्राकृत भाषा सर्वग्राह्य और सार्वभौमिक भाषा है । प्राकृत के स्वरूप की ये कुछ ऐसी विशेषताएँ हैं, जो प्राचीन समय से आज तक लोक-मानस को प्रभावित करती रहीं हैं ।

प्राकृत-अध्ययन का विकास एवं भविष्य

भारतीयविद्या के अन्तर्गत जिन विषयों का अध्ययन किया जाता है, उनमें अब प्राकृतविद्या भी अपना स्थान बनाने लग गयी है । प्राकृतविद्या का प्रमुख अंग है क्योंकि प्राकृत का अधिकांश साहित्यिक जैन धर्म-दर्शन से सम्बन्ध रखता है, यद्यपि उसका काव्यात्मक एवं सांस्कृतिक महत्व भी कम नहीं है । प्राकृतविद्या के स्थान पर प्राकृत अध्ययन पद का प्रयोग करना अधिक व्यापक एवं सार्थक है । अत: देश-विदेश में विगत कुछ दशकों में प्राकृत अध्ययन की क्या प्रगति हुई हैं एवं अगले पचास वर्षो मं इसके विकास की क्या सम्भावनाएं है, इसी पर संक्षेप में यहॉ कुछ विचार करनां उचित होगा ।

विगत पचास वर्षो में प्राकृत अध्ययन का जो विवरण विद्वानों के सामने उपस्थित हुआ है, उसे उजागर करने में प्राच्यविद्या सम्मेलन के जैनधर्म एवं प्राकृत सेक्शन का विशेष योगदान है । इसमें सम्मिलित होने वाले विद्वानों ने प्राकृत-अध्ययन को गति प्रदान की है 1968 से प्राकृत सेमिनार भी यू. जी. सी. के सहयोग से लगातार 5-6 विश्वविद्यालयों में हुए । उनके लेखों ने प्राकृत के महत्व को रेखांकित किया । इसी बीच कुछ विश्वविद्यालयों में जैनधर्म एवं प्राकृत की पीठ एवं विभाग स्थापित हुए । साथ ही पालि एवं संस्कृत विभागों के साथ भी प्राकृत का शिक्षण प्रारम्भ हुआ । वैशाली के प्राकृत शोध संस्थान ने प्राकृत के अध्ययन को कुछ जागृति प्रदान की । कुछ शोध-संस्थानों एवं प्रकाशकों ने प्राकृत के ग्रन्थों को मूल अथवा अनुवाद के साथ प्रकाशित किया । विश्वविद्यालय में प्राकृत के ग्रन्थों पर शोधकार्य सम्पन्न हुए । इन सब साधनों एवं प्रयत्नों में प्राकृत अध्ययन एक स्वतन्त्र विषय के रूप में उभर कर सामने आया है । इस सबका लेखा-भी विद्वानों ने समय-समय पर प्रस्तुत किया है ।

प्राकृत अध्ययन की इस प्रगति का परिणाम है कि आज जो हमारे देश में जैन विषय की लगभग तीन लाख पाण्डुलिपियां ग्रन्थभण्डारों में सुरक्षित होने का अनुमान है, उनमें से पचास हजार के लगभग पाण्डुलिपिया प्राकृत एवं अपभ्रंश भाषा के ग्रन्थों की है । एक ग्रन्थ की विभिन्न पाण्डुलिपियां पायी जाती है, फिर भी यदि सूचीकरण किया जाय तो लगभग 600 प्राकृत के एवं 200 अपभ्रंश के कवि / लेखक/ आचार्य अब तक हुए हैं, जिनकी लगभग दो हजार कृतियां (मूलग्रन्थ) ग्रन्थ-भण्डारों में उपलब्ध हैं । इनमें से प्राकृत के अभी तक लगभग 300 ग्रन्थ एवं अपभ्रंश के 65-70 ग्रन्थ ही सम्पादित होकर प्रकाश में पाये हैं । लगभग पिछ्ली पूरो शताब्दी के दिग्गज विद्वानों के प्रयत्नों से जब प्राकृत का अध्ययन इतना हो पाया है, तो शेष ग्रन्थों को प्रकाश में लाने हेतु 21 वीं शताब्दीं का समय पर्याप्त नहीं है । पांडुलिपियों के सर्वेक्षण, सूची-करण और सम्पादन के कार्य में लगने वाले विद्वानों का अभाव ही हो रहा है, प्रादुर्भाव नहीं । ऐसी स्थिति में अब पूरे देश में प्रतिवर्ष प्राकृत-अपभ्रंश के नये सम्पादित ग्रन्थों के निर्माण और प्रकाशन की संख्या पॉच से ऊपर नहीं है । यह स्थिति प्राकृत के प्रेमी, विद्वानों, प्रकाशकों एवं समाज-नेताओं को आत्म-निरीक्षण की ओर प्रेरित करे यही भावना है ।

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भारत के विश्वविद्यालयों में जो जैनविद्या पर शोध-प्रबन्ध प्रस्तुत हुए हैं, उनकी संख्या लगभग 600 तक पहुँच गयी हैं । इनमें प्राकृत के लगभग 90 शोध-प्रबन्ध हैं एवं अपभ्रंश के 60 । इन शताधिक शोध-ग्रन्थों में से अभी पचास प्रतिशत भी प्रकाश में नहीं आ पाये हैं । विदेशों में जैनविद्या की जो लगभग 65 थीसिस प्रस्तुत हुई हैं, उनमें 33प्राकृत-अपभ्रंश की हैं और फेंच एवं जर्मन आदि भाषाओं में उनमें से 25शोध-प्रबन्ध प्रकाशित भी हो गये हैं । किन्तु उनका उपयोग भारतीय जैन विद्वानों के लिए करना असम्भव सा है । क्योंकि फेंच, जर्मन, अंग्रेजी आदि में कार्य करने करने और उसका उपयोग करने की सुविधा यहां बहुत कम है ।

प्राकृत साहित्य में से अर्धमागधी आगम साहित्य के 45 ग्रन्थ, उनकी टीका साहित्य के लगभग 25 ग्रन्थ, शौरसेनी आगम-परम्परा और आचार्यो के 50-55 ग्रन्थ, प्राकृत के 8महाकाव्य, 5 खण्डकाव्य, 22-24 चारितकाव्य, 15-16मुक्तककाव्य, 8सट्टक, 30-32कथाग्रन्थ, व्याकरण एवं छन्द आदि फुटकर साहित्य के 30-35ग्रन्थ ही अभी तक प्रकाशित हो पाये हैं । किन्तु इनमें से कई अनुपलब्ध हो गये हैं । प्रकाशित सभी प्राकृत ग्रन्थ, अपभ्रंश ग्रन्थ किसी एक पुस्तकालय में उपलब्ध भी नहीं हैं । 21 वीं शताब्दी के अध्ययन के लिए अभतक प्रकाशित प्राकृत-अपभ्रंश के समस्त ग्रन्थ किसी एक पुस्तकालय में उपलब्ध कराना आवश्यक है । इसके लिए आधुनिक उपकरणों का उपयोग भी किया जा सकता है । ज्ञात हुआ है कि अर्धमागधी के सम्पूर्ण आगमों को कम्प्यूटर में भरने की योजना तैयार की जा रही है । इसी तरह प्राचीन पाण्डुलिपियों का सूचीकरण भी कम्प्यूटर फीडिंग के माध्यम से किया जा सकता है । इन कार्यो में जो संस्थान व कार्यकर्त्ता आगे आयेंगे, 21 वीं सदी का प्राकृत अध्ययन उनके सहारे ही चलेगा ।

21 वीं सदी में प्राकृत अध्ययन की प्रगति का प्रमुख आधार धर्म एवं सम्प्रदाय न होकर प्राकृत साहित्य का भाषात्मक एवं सांस्कृतिक वैशिष्ट्यि होगा । प्राकृत भाषा की समृद्धि में जैन परम्परा के कवियों एवं आचार्यो का प्रमुख योगदान अवश्य रहा है । किन्तु जनभाषा होने के कारण प्राकृत भाषा भारतीय भाषाओं के विकास की दुरी है । संस्कृत साहित्य का अध्ययन प्राकृत के बिना अधूरा है । संस्कृत नाटकों में 60प्रतिशत से अधिक प्राकृत का प्रयोग है । संस्कृत काव्याग्रन्थों के उद्हरण प्राय: प्राकृत की गाथाओं द्वारा दिये गये है । संस्कृत भाषा व शब्दकोश में प्राकृत से बने हजारों शब्द समाहित हैं । यही स्थिति अन्य भारतीय भाषाओं की है । अत: प्राकृत के शोध का अब नया क्षेत्र प्राकृत का भाषात्मक अध्ययन होगा । इस दिशा में देश-विदेश के विद्वानों ने जो कार्य किया है, उसे आगे बढ़ाने की आवश्यकता है । प्राकृत भाषाओं का बृहत् व्याकरण ग्रन्थ तैयार किये जाने की आवश्यकता है, जिसे विद्वनों की कोई टीम मिलकर ही कर सकती है । डॉ.ए. एम. घाटगो, डॉ. सुकुमार सेन, डॉ. कत्रे आदि भारतीय विद्वानों की शोध-पूर्ण कृतियों के तलस्पर्शो अध्ययन के उपरान्त उपलब्ध प्राकृत साहित्य के आधार पर जो नया प्राकृत-व्याकरण ग्रन्थ तैयार होगा, वह 21 वीं सदी के अध्ययन को गति प्रदान करेगा । बहुत सम्भव है कि 21 वीं सदी में ही ऐसा ग्रन्थ तैयार हो पाये । प्राकृत व्याकरण के साथ-साथ तुलनात्मक प्राकृत शब्दकोश की भी नितान्त आवश्यकता है । पूना में डॉ. घाटगे के निर्देशन में यह शब्दकोश तैयार हो रहा है । किन्तु उसकी कार्य की गति के अनुसार प्रतीत होता है कि उस शब्दकोश के दर्शन 21 वीं सदी में ही हो सकेंगे । अर्थ की व्यवस्था होने पर भी विद्वानों का अभाव एक चिन्तनीय विषय है ।

प्राकृत अध्ययन के विकास के लिए प्राकृत के श्रमनिष्ठ एवं विश्रुत विद्वानों की जितनी आवश्यकता है, उतनी ही आवश्यकता प्राकृत-शिक्षण एवं शोध से जुड़ी हुई अथवा प्राकृत के नाम का उपयोग करने वाली संस्थओं को जीवन्त होन की है । विश्वविद्यालयों में प्राकृत अध्ययन को बढ़ावा देने की दृष्टि से आठ-नौ स्वतन्त्र जैनालाजी एवं प्राकृत विभाग एवं चेयर्से स्थापित है । विगत कुछ वर्षो में कुछ नयी प्राकृत संस्थाएं भी उदित हुई हैं । उनमें राजस्थान प्राकृत अकादमी जयपुर, कुन्दकुन्द भारती नई दिल्ली, आगम अहिंसा-समता एवं प्राकृत संस्थान, उदयपुर, प्राकृत-अध्ययन प्रसार संस्थान, उदयपुर, अपभ्रंश एकेडेमी जयपुर, प्राकृत ज्ञानभरती एजुकेशन ट्रस्ट बैंगलोर एवं सेवा मंदिर, जोधपुर आदि प्रमुख हैं । 21 वीं सदी में इन प्राकृत संस्थाओं की संख्या में वृद्धि हो सकती है, क्योंकि प्रत्येक सक्रिय कार्यकृर्त्ता अपनी एक अलग संस्था चाहता है और एक संस्था, दूसरी संस्था के साथ सहयोग करके चलनो पसन्द नहीं करती । पूरे साधन किसी संस्था के पास नहीं है । कहीं अर्थ का अभाव है तो कहीं विद्वानों की कमी, शोधकर्त्ताओं की कमी । 21 वीं सदी में प्राकृत-

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अधययन का कार्य इन संस्थाओं में ताल-मेल हुए बिना नहीं चलेगा । प्राकृत-अपभ्रंश के विभिन्न कार्यों का विभाजन कर प्रत्येक संस्था अपना दायित्व स्वीकार करे तो प्राकृत अध्ययन की प्रगति ही सकेगी । इसके लिए प्राकृत के विद्वानों की एक अखिल भारतीय परिषद भी गठित हुई थी, किन्तु एक बैठक के बाद अब उसमें कोई हलचल नहीं है ।

प्राकृत अध्ययन की गति-प्रगति को एख सूत्र में वॉधने के लिए एवं प्राकृत-अपभ्रंश के साहित्य से जन-सामान्य को परिचित कराने के लिए प्राकृत की पत्रिका की महती भूमिका है । **प्राकृतविद्या** नामक त्रैमासिक पत्रिका उदयपुर से इसी उद्देश्य से प्रकाशित की गयी । अब दिल्ली से प्रकाशित हो रही है ।

21 वीं सदी में प्राकृत के अध्ययन की क्या दिशाएं हों एवं उनके प्रति समाज का व विद्वानों को कितना और कैसा रुझान होगा यह पाना कठिन है । केवल आशावादी एवं आदर्शवादी बनने से प्राकृत अध्ययन विकसित नहीं हो जायगा । इसके लिए प्राकृत भाषा के शिक्षण के प्रति जनमानस में रूचि जागृत करना आवश्यक है । विश्वविद्यालयों में जो प्राकृत का शिक्षण हो रहा है, उसमें समाज के घटकों की भागीदारी न के बराबर है । साधु-सन्त, स्वाध्यायी बन्धु एवं सामाज का युवावर्ग प्राकृत-त्रिण से दूर हैं । विगत वर्षो में प्राकृत-शित्रण के कुछ वर्कशॉप सरकारी स्तर पर सम्पन्न हुए है । उनमें विद्यार्थी तो दूर, प्राकृत के विद्वन् भी अपना पूरा समय नहीं दे पाये । जैसे चौबीस तीर्थकरों के इर्दगिर्द जैनविद्या की परम्परा घूमती है, वैसे ही समाज में कुछ सुनिश्चित विद्वान हैं, वे हर समारोह, संगोष्ठी, व्याख्यान, सम्मेलन में आते-जाते रहते हैं । वे हर विषय के विशेषज्ञ माने जाते हैं, अत: उनकी किसी एख विषय के लिए प्रतिबद्धता नहीं है । कोई गहन स्थायी महत्व का कार्य उन्की किसी एक विषय के लिए प्रतिबद्धता नहीं है । कोई गहन स्थायी महत्व का कार्य उनके द्वारा सम्पन्न नहीं हो पाता । वे विद्वान समाज से पात्र सजावट व प्रदर्शन के लिए काम आ रहे हैं । यह प्रवृत्ति जब रुकेगी, तभी प्राकृत-अध्ययन के लिए कुछ ठोस हो सकेगा । उनके द्वारा पहला कार्य यह होना चाहिए कि वे प्राकृत शिक्षण-शिविर के अधिष्ठाता बनें । 10-15 दिनों के 4-6 शिविर भी प्राकृत॰शिक्षण के यदि आयोजित हुए तो प्रतिवर्ष लगभग सौ जिज्ञासु-प्राकृत के तैयार हो सकते हैं । इन्ही में से फिर प्राकृत की प्रतिभाएं खोजकर उन्हें 21 वीं सदी के लिए प्राकृत के विद्वान् बनाया जा सकता है ।

प्राकृत-अध्ययन के विकास के लिए बहुत कुछ किया जा सकता है । श्रमणविद्या संकाय की श्रमणविद्या पत्रिका (1983) में प्राकृत के मनीषी डा. गोकुलचन्द जैन ने अंग्रेजी में प्राकृत एवं जैनविद्या के उच्चस्तरीय अध्ययन का लेखा-जोखा प्रस्तुत किया है । प्राकृत की संगोष्ठियों की संस्तुतियां भी प्रकाश में आयी हैं । प्राकृत विभागों के व्यावहारिक अनुभवों ने भी प्राकृत-शिक्षण की कुछ दिशाएं तय की हैं । इन सबके मन्थन से सदि कुछ निष्कर्ष निकाले जाय तो 21 वीं सदी में प्राकृत अध्ययन के लिए निम्न प्रमुख कार्यो की प्राथमिकताएं तय की जा सकती हैं । इनमें से जिस संस्था, व्यक्ति, विद्वान्, सरकारी प्रतिष्ठान व विश्वविद्यालय अनुदान आयोग को जो अनुकूल लगे उस पर अपना योगदान कर सकता है ।—

1. प्राकृत-अपभ्रंश पाण्डुलिपियों का सर्वेक्षण एवं सूची-निर्माण ।
2. प्राकृत-अपभ्रंश की पाण्डुलिपियों का सम्पादन-अनुवाद ।
3. सम्पादित प्रमुख मूल प्राकृत-अपभ्रंश ग्रन्थों का अनुवाद एवं समालोचनात्मक अध्ययन ।
4. प्रकाशित प्राकृत-अपभ्रंश ग्रन्थों का समीक्षात्मक एवं तुलनात्मक अध्ययन ।
5. प्राकृत-अपभ्रंश के ग्रन्थों में प्राप्त भारतीय इतिहास एवं समाज विषयक सामग्री का संकलन एवं अनुवाद ।
6. प्राकृत के शिलालेखों का सानुवाद संग्रह-संकलन एवं प्रकाशन ।
7. प्राकृत कथाकोश एवं अपभ्रंश कथा-कोश ग्रन्थों का निर्माण ।
8. प्राकृत भाषाओं का बृहत् व्याकरणा ग्रन्थ का निर्माण ।

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9. प्राकृत बृहत् शब्दकोश का निर्माण एवं प्रकाशन ।

10. जैनविद्या पर अद्यावधि प्रकाशित शोध-लेखों का सूची-करण ।

11. **प्राकृत कवि-दर्पण** नामक कृति में प्रमुख प्राकृत कृतिकारों के व्यक्तित्व एवं योगदान का प्रकाशन ।

12. **प्राकृत एवं भारतीय भाषाएं** नामक पुस्तक का लेखन एवं प्रकाशन ।

13. प्राकृत गाथाओं के गायन एवं संगीत पक्ष को उजागर करने के लिए प्राकृत गाथओं के लिए प्राकृत गाथओं के कैसेट तैयार करनां ।

14. प्राकृत कम्प्यूटर फीडिंग एवं प्राकृत लेंग्युएज लैब की राष्टीयस्तर पर स्थापना एवं संचालन ।

15. विश्वविद्यालयों में जैनविद्या एवं प्राकृत शोध विभागों की स्थापना एवं स्थापित विभागों में पर्याप्त प्राध्यापकों की नियुक्तियां ।

16. जैनविद्या एवं प्राकृत के विभिन्न स्तरों के शिक्षण एवं शोधकार्य के लिए पर्याप्त छात्रवृत्तियों एवं शोधवृत्तियों की सुविधा प्रदान करना ।

17. प्रतिवर्ष दो प्राकृत संगोष्ठियों की सुविधा प्रदान करना ।

18. प्राकृत अध्ययन की पत्र-पत्रिकाओं के प्रकाशन में सहयोग ।

19. प्रति वर्ष प्राकृत-अपभ्रंश की कम से कम पांच नयी कृतियों का सम्पादन-प्रकाशन ।

20. प्रतिवर्ष प्राकृत-अपभ्रंश एवं जैनविद्या के समार्पित विद्वानों का सरष्टीय स्तर पर सम्मान ।

प्राकृत अध्ययन के इन प्रस्तावित कार्यो में संशोधन परिवर्तन स्वागत योग्य हैं । 21वीं सदी के इन 21कार्यों को यदि वर्तमान में स्थित संस्थाएं एवं विद्वान् एक-एक कार्य भी अपने जुम्मे ले लें तो न केवल उनका जीवन, अपितु उनकी सन्तति-परम्परा का जीवन भी धन्य हो जायेगा ।

जैन धर्म और अहिंसात्मक शोध:

जैन तत्वज्ञान:

जैनधर्म भारत का प्राचीन प्रमुख धर्म है । प्रारम्भ में श्रमणधर्म, अर्हत्धर्म एवं निर्ग्रन्थ धर्म के नाम से इसे जाना जाता था । जैनधर्म की परम्परा के महापुरुष समस्त प्राणियों सें समानन भाव रखते थे, समता की साधना करते थे । इसीलिए वे श्रमण कहलाये । श्रमण वह है, जिसका मन शुद्ध है, जो पापवृत्ति वाला नहीं है, तथा जो मनुष्यों एवं अन्य सभी प्राणियों को अपने समान समझता हुआ उन पर अहिंसा का भाव रखता है । जैनधर्म के महापुरुषों को आध्यात्मिक गुणों से युक्त होने के कारण अर्हत् कहा जाता है तथा धमरूपी तीर्थ के संस्थापक होने के कारण वे तीर्थंकर कहलाते हैं । उनके बाहर-भीतर किसी प्रकार का कोई परिग्रह नहीं होता, दुष्प्रवृत्ति नहीं होती, इसीलिए वे निर्गन्थ कहे जाते हैं । उन्होंने अपनी विषय-वासनाओं को जीत लिया है, इसीलिए ये जिन कहलाते हैं । ऐसे जिन द्वारा प्रवर्तित धर्म को जैनधर्म कहा गया है । भारतीय चिन्तन-परम्परा में सर्वप्रथम अहिंसामय लोकधर्म का उद्घोष भागवान् ऋषभदेव ने किया था । उसी समतामय धर्म का प्रचार-प्रसार भंगवान् पार्श्वनाथ तथा भगवान् महावीर आदि तीर्थकरों ने किया । महावीर द्वारा प्रतिपादित जैनधर्म लगभग ढाई हजार वर्षो से भारत में सर्वत्र व्याप्त है । इस धर्म की तत्व, ज्ञान और आचारगत मीमांसा से जैनधर्म की आचार-संहिता का घनिष्ठ समबन्ध है ।

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जैन आचार:

प्राशचात्य दर्शनों में आचार-संहिता का सम्बन्ध प्राय: नैतिक कर्त्तव्यों से है । सही और अच्छे आचरण का अध्ययन करना आचार-शास्त्र का मुख विषय है । भारतीय दार्शनिकों की दृष्टि से दर्शन, धर्म, आचार, नीति, अध्यात्म आदि शब्दों के भिन्न-भिन्न अर्थ हैं किन्तु सामान्यतया आचार-संहिता का सम्बन्ध धार्मिक आचरण से ही अधिक है । कुछ दार्शनिक परम्परागत रीति-रिवाजों एवं धार्मिक क्रियाकाण्डों के परिपालन को ही धर्म कहते हैं । यही उनकी आचार-संहिता है; किन्तु कुछ दार्शनिकों ने अहिंसा; सत्य, संयम आदि विश्वजनीन मूल्यों को जीवन में उतारने / अपनाने को आचार माना है । कुछ ऐसे भी विचारक हैं, जो उस आचरण को आचार कहते हैं,जो सांसारिक दु:खों को दूर करने मं सहायक हो तथा जिससे अध्यात्मिक उपलब्धि हो । वस्तुत: जैनधर्म की आचार-संहिता इसी विचारधारा से सम्बन्ध रखती है । आचार्य कुन्दकुन्द का यह कथन कि **चारित्तं खलु धम्मो** (चारित्र ही धर्म है) तथा दशवैलिकसूत्र की यह उक्ति कि अहिंसा, संयम और तप से युक्त धर्म उत्कृष्ट मंगल है जैनधर्म की उसी मूल भावना को प्रकट करते हैं, जिनमें आचार को अध्यात्म-प्राप्ति का साधन माना गया है; अत: जैन आचार-संहिता केवल नैतिक नियमों से सम्बन्धित नहीं है, तत्वज्ञान और अध्यत्म से भी वह जुड़ी हुई है । व्यावहारिक दृष्टि से जैन आचार-संहिता जहाँ एक ओर व्यक्ति और समाज को नागरिक गुणों से युक्त करती है, वहीं दूसरी ओर पारमार्थिक दृष्टि से वह उनका मुक्तिमार्ग प्रशस्त करती है । वस्तुत: जैन आचार-संहिता में व्यावहारिक एवं आध्यात्मिक जीवन-पद्धति का समन्वय तै ।

मानवता का मूल्यांकन:

जैन कर्म-सिद्धान्त के प्रतिपादन से यह स्पष्ट हुआ कि आत्मा ही अच्छे बुरे-कर्मो की केन्द्र है । आत्मा मूलत: अनन्त शक्तियों की केन्द्र है । ज्ञान और चैतन्य उसके प्रमुख गुण हैं; किन्तु कर्मो के आवरण से उसका शुद्ध स्वरूप छिप जाता है । जैन आचार-संहिता प्रतिपादित करती है कि व्यक्ति का आन्तिम उद्देश्य आत्मा के इसी शुद्ध स्वरूपको पाप्त करना होना चाहिये; तब यही आत्मा परमात्मा हो जाता है । आत्मा-को परमात्मा-में प्रकट करने की शक्ति जैन दर्शन ने मनुष्य में मानी है; क्योंकि मनुष्य में इच्छा, संकल्प, और विचार-शक्ति है इसीलिए वह स्वतन्त्र क्रिया कर सकता है, अत: सांसारिक प्रगति और आध्यात्मिक उन्नति इन दोनों का मुख्य सूत्रधार मनुष्य ही है । जैन दृष्टि से यद्यपि सारी आत्माएँ समान हैं, सब में परमात्मा बनने के गुण विद्यमान हैं; किंन्तु उन गुणों की प्राप्ति मनुष्य-जीवन में ही संभव है, क्योंकि सदाचरण एवं संयम का जीवन मनुष्य-भव ही हो सकता है । इस प्रकार जैन-आचार संहिता ने मानवता को जो प्रतिष्ठा दी है, वह अनुपम है । जैन आगम-ग्रन्थों में स्पष्ट कहा गया है कि आहिंसा, संयम, तप-रूप धर्म का जो आचरण करता है उस मनुष्य को देवता भी नमस्कार करते हैं; यथा—

धम्मो मंगलमुफिट्टं अहिंसा संजमो तवो ।
देवा वि तं नमसंति जस्स धम्मे सया मणो ।।

जैन आचार०संहिता का मूलाधार सम्यक् चारित्र है । जैन ग्रन्थों में चारित्र का विवेचन गृहस्थों और साधुओं की जीवन-चर्या को ध्यान में रककर किया गया है । साधु-जीवन के लिए जिस आचरण का विधान किया गया है उसका प्रमुख उद्देश्य आत्म-साक्षात्कार है, जबकि गृहस्थों के चारित्र-विधान में व्यक्ति एवं समाज के उत्थान की बात भी सम्मिलित है । इस तरह निजघत्वृत्ति एवं प्रवृत्ति मार्ग दोनों का समन्वय जैन आचार-संहिता में हुआ है । आत्महित और परहित का सामजस्य सम्यग्दर्शन और सम्यग्ज्ञान की पृष्ठभूमि में सम्यक्चारित्र में सहज उपस्थित हो जाता है । निज का स्वार्थ-साधन, दूसरों के प्रति द्वेष और ईर्ष्याभाव तथा हिंसक वृत्ति का त्याग व्यक्ति सम्यगदर्शन को उपलब्ध होते ही कर देता है । वस्तुओं का सही ज्ञान होते ही वह आत्मकल्याण तथा परहित की बात सोचने लगता है । उसमें आत्मा के गुणों को जगाने का पुरुषार्थ तथा जगत् के जीवों के प्रति करुणा और मैत्री का भाव जागृत हो जाता है । अनेकान्तवाद की वैचारिक उदारता से परिचित होते ही व्यक्ति अनाग्रहपूर्ण जीवन जीने लगता है । अत: उसके कदम सम्यक् चारित्र की भूमि को स्पर्श करने लगते हैं । यहाँ आकर साधक अहिंसा की पूर्ण साधना के लिए ही है । अहिंसा के बिना जैन आचार शून्य है । मानवता-का कल्याण अहिंसा में ही सन्निहित है; इसीलिए जैन आचार में इसका सूक्ष्म और मौलिक विवेचन मिलता है ।

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अहिंसा की साधना के लिए जैन आचार में सत्य-अस्तेय, ब्रह्मचर्य, अपरिग्रह, दान आदि व्रतों का विधान है । जैन ग्रन्थों में इनकी सूक्ष्मतर व्याख्याएँ भी प्राप्त हैं; किन्तु यदि गहराई में देखा जाए तो जैन आचार आध्यात्मिक उपलब्धियों का ही सामाजिक परिणाम है । वस्तुत: अहिंसा का अर्थ आत्मज्ञान है । समताभाव की उपलब्धि है । जो व्यक्ति आत्मा और लोक के अन्य पदार्थों के स्वरूप का सही ज्ञान कर लोगा, उसकी वृत्ति इतनी सात्विक हो जाएगी कि उससे हिंसा हो न सकेगी; क्योंकि समानधर्मों जीवों को दु:ख कौन पहुँचाना चाहोगा और किस लभ के लिए? जब व्यक्ति अहिंसा को अपने हृदय में इतना उतारेगा तभी वह सामजिक हो सकेगा । अहिंसा की इस धुरी पर ही जैन आचार के अन्य व्रत गतिमान हैं । जैन आचार आध्यात्मिक और तत्वज्ञान के धरातल पर जितना गंभीर एवं महत्वपूर्ण है, उतना ही वह सामाजिक क्षेत्र में भी उपयोगी है । जैन दर्शन के अनेकान्तवादी दृष्टिकोण ने जैन आचार को सर्वांगीण बना दिया है ।

जैन आचार ने जो आत्मज्ञान का सिद्धान्त दिया है वह मनुष्य के भीतर शून्यता रिक्तता को भरता है । आत्म सम्पदा से परिचित होने पर मनुष्य के लिए बाहर की वस्तुओं का अभाव अथवा सद्भाव दु:ख-सुख नहीं देगा । आत्मसुख के लिए ही मनुष्य स्वार्थी बनकर दूसरों के साथ अन्याय करता है; अत: जैन दर्शन ने सभी आत्माओं में समानता का उद्घोष कर इस समस्या के निराकरण का प्रयत्न किया है । अनेकान्त द्वारा आज के मानव की अज्ञान-की समस्या का भी समाधान हो सकता है । वह संसार के बहुआयामी स्वरूप से परिचित हो सकता है । वैचारिक उदारता की प्राप्ति से वह एक विवेक-संपन्न वैज्ञानिक हो सकता है और इस तरह जबविमान की प्रगति से सही दृष्टिकोण जुड़ जाएगा, उससे प्राणिमात्र-का हित संबद्ध हो जाएगा, तब हिंसा का वातावरण स्वयमेव नष्ट हो जाएगा । विज्ञान और अहिंसा के इस मेल से ही मानवता का कल्याण संभव है ।

जैनधर्म एवं आधुनिक विश्व के परिप्रेक्ष्य में विगत दशक में संगोष्ठियों, व्याख्यनों एवं विभिन्न पाठ्यक्रमों के माध्यम से देश-विदेश में पर्याप्त कार्य हुआ है । जैनधर्म को पर्यावरण-संतुलन के साथ जोड़कर भी चिन्तन किया गया ह । इस विषय पर विद्वानों ने शोध-प्रबन्ध भी लिखे हैं । कतिपय स्वतन्त्र पुस्तकों का लेखन / प्रकाशन भी हुआ है । उपलब्ध सामग्री के आधार पर 20 वीं सदी के अंतिम दशक में सम्पन्न प्राकृत और जैनधर्म के अध्ययन का एक संक्षिप्त विवरण इस अध्यक्षीय भाषण की प्रकाशित पुस्तक में दिया गया है ।

प्राकृत एवं जैनविद्या के क्षेत्र में शोद-प्रबन्ध

प्राकृत, अपभ्रंश और जैनविद्या पर शोध-उपाधियों, यथा-पीएच. डी.डी. लिट., विद्यावाचस्पति, विद्यावारिधि, डी.फिल्, लघु शोधप्रबन्ध (एम. एवं एम. फिल् के डेजर्टेशन के रूप में) आदि उपाधियों-हेतु अनेक शोध-प्रबन्ध विभिन्न विश्वविद्यालयों में लिखे गये पर पहले उनकी कोई प्रामाणिक सूची प्रकाशित नहीं हुई थी । भारतीय ज्ञानपीठ, नई दिल्ली ने, प्राच्य विद्या सम्मेलन, वाराणसी के अवसर पर एक जैन संगोष्ठी का आयोजन 1968 में किया था और ज्ञानपीठ पत्रिका का अक्टूबर 1968 का अंक, संगोष्ठी अंक के रूप में निकला था; जिसमें शोधकार्य तथा शोधरत छात्रों की सूची, प्रकाशकों, विद्वानों आदि का परिचय दिया गया था । पार्श्वनाथ विद्याश्रम शोध संस्तान, वाराणसी (उ.प्र.) से डॉ. सागरमल जैन एवं डॉ. अरुण प्रताप सिंह के सम्पादकत्व में सन् 1983 में एक सूची Doctoral Dissertations in Jaaina and Buddhist Studies के नाम से प्रकाशित हुई थी । इसी प्रकार डॉ. गोकुलचन्द जैन, वाराणसी ने एक सूची संकाय पत्रिका सम्पूर्णानन्द संस्कृत विश्वविद्यालय, वाराणसी के श्रमणविद्या अंक 1983 ई.में छापी थी । पर इसके बाद आगामी संस्करण नहीं निकले ।

1988 में डॉ. कपूरचन्द जैन ने विश्वविद्यालय अनुदान आयोग, नई दिल्ली के आर्थिक सहयोग से 'A Survey of Prakrit & Jainological Research. प्रोजेक्ट पूर्ण किया । जो रिपोर्ट आयोग को भेजी गई, उसमें 425 शोध-प्रबन्धों की सूची थी । 1988 में ही इस रिपोर्ट का प्रकाशन श्री कैलाशचन्द जैन स्मृति न्यास से प्राकृत एवं

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जैनविद्या: शोध सन्दर्भ नाम से हुआ । मई 1991 में प्राकृत एवं जैनविद्या शोध-सन्दर्भ का दूसरा संस्करण उक्त न्यास ने प्रकाशित किया, जिसमें लगभग 600 देशी तथा 35विदेशी शोध-प्रबन्धों का परिचय था; साथ ही जैन-विद्याओं के शोध में संलग्न व विश्वविद्यालयों, संस्थानों, पत्रपत्रिकाओं, प्रकाशकों, शोध-निदेशकों का संक्षिप्त परिचय दिया गया था । शोधरत 55और शोध-प्रबन्धों की जानकारी 1993 में शोध-सन्दर्भ का परिशिष्ट निकाल कर दी गई । इसका तीसरा संस्करण प्रकाशनार्थ तैयार है ।

वर्तमान में लगभग 73 विश्वविद्यालयों से प्राकृत और जैनविद्याओं में शोध-उपाधियाँ दी गई हैं । पन्द्रह विश्वविद्यालयों में प्राकृत एवं जैनविद्या अध्ययन के लिए स्वतन्त्र या संयुक्त विभाग हैं, सत्रह शोध-संस्थान जैनविद्याओं पर शोध हेतु संलग्न है । गुजरात विद्यापीठ, अहमदाबाद में वर्ष 1993-94 अन्तर्राष्ट्रीय जैन अध्ययन केन्द्र की स्थापना की गई है । यह केन्द्र जैन अध्ययन के सन्दर्भ में एक पूर्ण स्तापित केन्द्र होगा । इसमें एम. ए. एम. फिल्. विद्यावाचस्पति विद्वारिधि आदि के पूर्ण कालिक और अंशकालिक पाठ्यक्रम होंगे । पूर्णकालिक पाठ्यक्रमों के लिए छात्रवृत्तियों की भी व्यंवस्था की गई है । प्राकृतभाषा और साहित्य, जैनदर्शन, जैन ला, जैन पाण्डुलिपि विज्ञान आदि का गहन अध्ययन अध्यापन यहाँ होगा ।

जैनविद्या के प्रबन्धों एवं उच्चस्तरीय ग्रन्थों को प्रकाशित करने वाली संस्थायें गिनी चुनी हैं । इनमें भारतीय ज्ञानपीठ, नई दिल्ली,पार्श्वनाथ विद्याश्रम शोध संस्थान, वाराणसी; इंस्टीट्यू ऑफ प्राकृत जैनोलोजी एण्ड अहिंसा, वैशाली (बिहार), एल. डी. इंस्टीट्यूट ऑफ इण्डोलोजी, अहमदाबाद (गुजरात) बी. एल. इन्स्टीटयूट आफ इण्डालाजी, दिल्ली,श्री कुन्दकुन्द भारती प्राकृत संस्थान, नई दिल्ली, शारदा बेन रिसर्च इन्स्टटीयूट अहमदाबाद, आगम आहिंसा-समता एवं प्राकृत संस्थान, उदयपुर राष्ट्रीय प्राकृत-अध्ययन एवं शोध संस्थान, श्रमणबेलगोला, आदि के नाम लिए जा सकते हैं ।

प्राकृत एवं जैन धर्म अध्ययन विदेशों में

लगभग दो सौ बर्षो तक पाश्चात्य विद्वानों द्वारा जैनविद्या पर किया गया अध्ययन भारत एवं विदेशों में जैनविद्या केच प्रचार-प्रसा में पर्याप्त उपयोगी रहा है । इन विद्वानों के कार्यो एवं लगन को देखकर भारतीय विद्वान भी जैनविद्या के अध्ययन में जुटे । परिणामस्वरूप न केवल प्राकृत-अपभ्रंश साहित्य के सैकड़ों ग्रन्थ प्रकाश में आये, अपितु भारतीय विद्या के अध्ययन के लिए जैनविद्या के अध्ययन की निवार्यता अब अनुभव की जाने लगी है । डा. पी. एल.वैद्या, डॉ.एच.एल.जैन, डॉ.एएन. उपाध्ये, डॉ.जी.बी.तगारे. भुनि पुण्यविजय एवं मुनि जिनविजय, डॉ. नथमल टाटिया, पं. दलसुख भाई मालवणिया आदि विद्वानों के कार्यो को इस क्षेत्र में सदा स्मरण किया जावेगा ।

विदेशों में भी वर्तमान में जैनविद्या के अध्ययन ने जोर पकड़ा है । पूर्व जर्मनी में फी युनिवर्सिटी बर्लिन में प्रोफेसर डॉ. क्लोस बुहन जैन लिटरेचर एण्ड माइथोलाजी, इंडियन आर्ट एणड इकोनोग्राफी का अध्यापन कार्य कर रहै हैं । उनके सहयोगी डॉ. सी. बी. त्रिपाठी बुद्धिस्ट-जैन लिटरेचर तथा डॉ. मेनीका जार्डन ने जैन लिटरेचर के अध्यापन का कार्य किया है । पश्चिमी जर्मनी हमबर्ग में डॉ.एल.आल्सडार्फ स्वयं जैनविद्या के अध्ययन-अध्यापन में संलग्न रहै उत्तराध्ययननिर्युक्ति पर उन्होंने कार्य किया । उनके छात्र श्वेताम्बर एवं दिगम्बर जैन ग्रन्थों पर शोध कर रहे हैं ।

प्राकृत भाषाओं का विशेष अध्ययन बेलजियम में किया जा रहा है । वहाँ पर डॉ जे. डल्यू जैनिज्म तथा प्राकृत पर, डॉ. एल. डी. राय क्लासिकल संस्कृत एण्ड प्राकृत पर, प्रो. डॉ. आर फोहले क्लासिकल संस्कृत प्राकृत एण्ड इंडियन रिलीजन पर तथा प्रो. डॉ. ए. श्चार्ये एशियण्ट इंडियन लैंग्वेजेज एण्ड लिटरेचर, वैदिक क्लासिकल संस्कृत एण्ड प्राकृत पर अध्ययन-अनुसन्धान कर रहै हैं । इसी प्रकार पेनीसिलवानिया युनिवर्सिटी में प्रो. नार्मन ब्राउन के निर्देशन में प्राकृत तथा जैन साहित्य में शोधकार्य हुआ है । इटली में प्रो. डॉ. वितरो विसानी एवं प्रो. ओकार बोटो जैनविद्या के अध्ययन में संलग्न हैं । आस्ट्रेलिया में प्रो. ई. फाउल्लर वेना जैनविद्या के विद्वान हैं । पेरिस में प्रो. डॉ. वाल्टर वार्ड भारतीय विद्या के अध्ययन के साथ-साथ जैनिज्म पर भी शोध-कार्य में संलग्न है ।

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जापान में जैनविद्या का अध्ययन बौद्धधर्म के साथ जीनी एवं तिब्बतन स्रोतों के आधार पर हुआ । इसके प्रवर्तक र्थ प्रो. जे. सुजुकी जिन्होंने जैन सेक्रेड बुक्स के नाम से लगभग 250 पृष्ठ की पुस्तक लिखी । वह 1920ई.में वर्ल्डस सेक्रेड बुक्स ग्रन्थमाला के अन्तर्गत प्रकाशित हुई । सुजुकी ने तत्वार्थधिगमसूत्र, योगशास्त्र एवं कल्पसूत्र का जापानी अनुवाद भी अपनी भूमिकाओं के साथ प्रकाशित किया । जैनविद्या पर कार्य करने वले दूसरे जापानी विद्वान् तुहुकु विश्वविद्यालय में भारतीय विद्या कें अध्यक्ष डॉ. ई कनकुरा हैं । इन्होंने सन् 1939 में प्रकाशित हिस्ट्री आफ स्प्रिचुअल सिविलाइजेनशन आप एशियण्ट इंडिया के नवे अध्याय में जैनधर्म के सिद्धन्तों की विवेचना की है तथा आपकी द स्टडी आफ जैनिज्म कृति 1940 1940 में प्रकाश में आयी । 1944 ई.में तत्वार्थधिगमसूत्र एवं न्यायावतार का जापानी अनुवाद भी आपने किया है ।

बीसवीं शताब्दी के छठे एवं सातवें दशक में भी जैनविद्या पर महत्वपूर्ण कार्य जापान में हुआ है । तेशो विश्वविद्यालय के प्रो.एस. मत्सुनांमी ने बौद्धधर्म और जैनधर्म का तुलनात्मक अध्ययन प्रस्तुत किया है । ए स्टडी आन ध्यान इन दिगम्बर सेक्ट 1961, एथिक्स आफ जैनिज्म एण्ड बुद्धिजम 1963 तथा इसिभासियाइ 1966 एवं दसीयालियसुत्त 1968 का जापानी अनुवाद जैनविद्या पर आपकी प्रमुख रचनाएँ हैं । सन् 1970 ई.में. डॉ. एच. उइ.की पुस्तक स्टडी आफ इंडियन फिलासफी प्रकाश में आयी । उसके दूसरे एवं तीसरे भाग में उन्होंने जैनधर्म के सम्बन्ध में अध्ययन प्रस्तुत किया है । टोकियो विश्वविद्यालय के प्रो.डॉ.एच. नाकामुरा तथा प्रो. युतक औजिहारा वर्तमान में जैनविद्या के अध्ययन में अभिरुचि रखते हैं । उनके लेखों में जैनधर्म का तुलनात्मक अध्ययन किया गया है । श्री अत्मुशी उनो भी जैनविद्या के उत्साही वद्वान हैं । इन्होंने वीतरागस्तुति हेमचन्द्र, प्रवचनसार, पंचास्तिकायसार तथा सर्वदर्शनसंग्रह के तृतीय अध्याय का जापानी अनुवाद प्रस्तुत किया है । कुछ जैनधर्म सम्बन्धी लेख भी लिखे हैं । सन् 1961 में कर्म डॉक्ट्रइन इन जैनिज्म नामक पुस्तक भी आपने लिखी हैं ।

डॉ. फाईलिस ग्रानोफ (कनाडा) ने प्राकृत कथा साहित्य पर कार्य करने वाले विदेशी विद्वानों का संक्षिप्त परिचय प्रस्तुत किया है । डॉ. नलिनी बलवीर ने 1986में पेरिस विश्वविद्यालय में आवश्यक चूर्णी की कथाओं पर शोधप्रबन्ध प्रस्तुत किया है । उन्हीं के शिष्य क्रिस्ताइन चोनाकी ने 1992 में जिनभद्रसूरी के विविध तीर्थकल्प का आलोचनात्मक संस्करण तैयार किया है फ्रंच अनुवाद के साथ । बेल्जियम से क्रिसवान ला अर ने पुरातनप्रबन्धसंग्रह पर कार्य किया है । 1984 में ''इण्डोलाजीकल टाउरिनसिया'' पुस्तक प्रकाशित हुई है, जिसमें क्लोस व्रहन, गुस्तेव रोथ, कोलेट कैया, के आर नारायण, नलिनी बलवीर, कोलेन मेरोफर, जीन फिलोजाट आदिविद्वानों के जैन कथा साहित्य पर विशेष शोध आलेख प्रकाशित हुए हैं । प्रो. फाइलिस ग्रानोफ की पुस्तक मोंक्स एण्ड मेजिसियनस्-रिलीजियस बाईयोग्राफीस् इन एशिया'' 1989 में प्रकाशित हुई, उसमें जैन इतिहास की अच्छी सामग्री है । 1988 में विलियम बी.बोली की सूयगडाओ पुस्तक प्रकाशित हुई है । गुस्तव रोथ ने 1983 में ज्ञाथाधर्मकथा की मल्लीकथा पर पुस्तक जर्मनी से प्रकाशित की है ।

हारवर्ड विश्वविद्यालय में जैन अध्ययन पर कार्यशाला

23 से 25 मार्च 1990 को सन्टर फार द स्टडी आफ वर्ल्ड रिलीजन्स, हारवर्ड यूनिवर्सिटी अमेरिका द्वारा जैन अध्ययन कार्यशाला का आयोजन किया गया जिसमें अमेरिका, कनाडा और इंगलेण्ड आदि के विद्वानों ने जैनधर्म के विभिन्न पक्षों पर अपने आलेख प्रस्तुत किये । जाने ई कार्ट (हारवर्ड वि.वि.) रफ सआल (शिकागो), पाल डुनदास, (इडनवर्ग विश्वविद्यालय) आदि विद्वनों ने भारत और विश्व के सन्दर्भ में जैनधर्म की समीक्षा की है ।

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पिट्सवर्ग (पेनसिलवानिया) में आयोजित जैन सम्मेलन

1 से 4जलाई 1993 में पिट्सवर्ग (अमेरिका) में JAINA के वॉ जैन सम्मेलन आयोजित हुआ । मध्यप्रदेश (भारत) के मुख्यमन्त्री श्री सुन्दरलाल पटवा सम्मेलन के मुख्य अतिथि थे । डॉ. कुमारपाल देशाई (भारत) ने विषय प्रवर्तन करते हुए जैनधर्म की परम्परा और उसके मूल्यों पर प्रकाश डाला । इस सम्मेलन का प्रमुख विषय था- ''जैनधर्म-अतीत, वर्तमान और भविष्य'' । सान्ता बारबरा, केलिफोर्निया के प्रोफेसर डॉ. नोइल किंग ने नार्थ अमेरिका में जैनधर्म के इतिहास पर अपना व्याख्यान दिया तथा डेनीसन कालेज ओहिओ के प्रोफेसर जान कार्ट ने नार्थ अमेरिका में जैनिज्म पर प्रकाश डाला । डॉ. निखेल तोवियास (अहिंसा फिल्म के प्रोडयूसर) डॉ. क्रामबेल क्राफोर्ड (हवाई विशवविद्यालय) जैसे दिग्गज विद्वानों ने भी जैनधर्म पर व्याख्यान दिए ।

शिकागो में आयोजित जैन सम्मेलन

28 जून से 2 जुलाई 1995 को JAINA का आठवां अन्तर्राष्ट्रीय सम्मेलन शिकागो में आयोजित हुआ । इस सम्मेलन का प्रमुख विषय था - ''अहिंसा का द्वारा शांन्ति'' । इस सम्मेलन में सभी सम्प्रदायों के लगभग 12 हजार जैन शिक्षाविद सम्मिलित हुए । युवा पीढ़ी के विद्वानों का इसमें विशेष योगदाना रहा । 21 वीं शताब्दी में जैनधर्म, जैनधर्म और युवा पीढ़ी, जीवन और शाकाहार आदि विषयों पर सम्मेलन में विचार-विमर्श किया गया ।

हारवर्ड विश्वविद्यालय में जैनधर्म सम्मेलन

हारवर्ड विश्वविद्यालय, अमेरिका में 10-12 जुलाई 1998 को वहां के सेन्टर फार द स्टडी आफ वर्ल्ड रिलीजन्स केन्द्र ने 'जैनधर्म और पर्यावरण' पर एक अन्तर्राष्टीय सम्मेलन का आयोजन किया । जाफना के अध्यक्ष डॉ सुलेख जैन और जैन अकेडेमी यू.के.के सदस्यो ने इस सम्मेलन को आयोजित किया । सम्मेलन के संयोजक प्रो. क्रिस्टोफर कीचौपाल (हारवर्ड विश्वविद्यालय) के अतिरिक्त, प्रो. क्राफोर्ड, प्रो. किम आर. स्कूग, प्रो.जान कोलर, जानकार्ट, प्रो. पदमूनाभ जैनी, प्रो. क्रिस्टी बेली, पालन डनदास आदि विद्वानों ने इस सम्मेलन में जैनधर्म और पर्यावरण संतुलन पर अपने विचार व्यक्त किये ।

जैना का 10 वां अधिवेशन

JAINA का 10 वां अधिवेशन 4 जलाई 1999 को फिलाडेलफिया (अमेरिका) में सम्पन्न हुआ, जिसमें लगभग 8000 जैन शिक्षाविदों ने भाग लिया । अमेरिका, यूरोप, भारत और अन्य देशों से अनेक जैनविद्या के विद्वान इसमें सम्मिलित हुए । इस । इस सम्मेलन का मुख्य विषय था- नई सहस्राब्दी में जैनधर्म । इसमें जैन साहित्य एवं जैन कला की प्रदर्शनी भी आयोजित थी । लगभग 90व्याख्यान, कार्यशाला गोष्ठी आदि इसमें आयोजित हुए जिनमें ''आधुनिक संदर्भ मं जैनधर्म '' विषय पर विश्लेषण किया गया ।

अन्तर्राष्ट्रीय शोध पत्रिका जैन स्प्रिट (JAINA SPIRIT) के प्रवेशांक का प्रकाशन

डॉ अतुल शाह लंदन के संपादन में संपूर्ण विश्व में जैनधर्म दर्शन और आधुनिक विश्व के सम्बन्ध में नया विश्लेषण और सूचनाएँ प्रदान करने के लिए जैन स्प्रिट नाम की त्रैमासिक शोधपत्रिका का प्रकाशन प्रारंभ हुआ है । अक्टूबर दिसम्बर 1999 का प्रथम अंक प्रसारित किया गया है, जिसमें जैनधर्म और दर्शन तथा पर्यावरण आदि के सम्बन्ध में विस्तृत जानकारी दी गई है ।

विदेशों में जैन विविद्यालयों की संस्थापना का कार्य स्वर्गीय आचार्य मुनि सुशील कुमार जी ने कर दिया था । उनके प्रयास से ही 1993 ई. में कोलम्बिया विशवविद्यालय में एक जैन चेयर की स्थापना हुई है । यह चेयर दक्षिण एशिया अध्ययन संस्थान के अन्तर्गत काम करेगी । ज्ञातव्य है कि मुनिश्री न्यूयार्क में एक अहिंसा विश्वविद्यालय की स्थापना कर गये है, जो संयुक्त राष्ट्र संघ के शान्ति विश्वविद्यालय के साथ काम करेगा । इसमें अहिंसा एवं जैन विद्याओं के अध्ययन के साथ ही पर्यावरण पर भी अध्ययन किया जाएगा ।

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पाश्चात्य विद्वनों द्वारा जैनविद्या प किये गये कार्यो के इसविवरण को पूर्ण नहीं कहा जा सकता । बहुत से विद्वानों और उनके कार्यो का उल्लेख साधनहीनता और समय की कमी के कारण इसमें नहीं हो पाया है । फिर भी पाश्चात्य विद्वानों का निरन्तर लगन, परिश्रम एवं निष्पत्र प्रतिपादन शैली का ज्ञान इससे होता ही है । पाश्चात्य विद्वानों द्वारा जैनविद्या के क्षेत्र में किये गये इस योगदान का एक परिणाम यह भी हुआ कि भारत और विदेशों में जैनविद्या के अध्ययन-अध्यापन के लिए स्वस्थ वातावरण तैयार हुआ है । अनेक विदेशी विद्वान् भारत की विभिन्न संस्थाओं में तथा अनेक भारतीय विद्वान् विदेशों के विश्वविद्यालयों में जैनविद्या पर शोध-कार्य करने में संलग्न हैं । विगत तीन दशकों (1970 से 2000) में विदेशों में सम्पन्न जैनविद्या के अध्ययन की प्रगति एवं प्रकाशित पुस्तकों का विस्तार से मूल्यांकन किया जाना शेष हैं ।

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10. प्राकृत वाक्यरचना बोधः युवाचार्य महाप्रज्ञ, सम्पादक-मुनि श्रीचन्द कमल
जैन विश्वभारती संस्थान लाडनूं (राज) 1991, 100 रूपये ।

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प्राकृत जैन विद्या विकास फंड, अहमदाबाद, 1995, 50 रूपये

12. निर्ग्रंथ (प्रवेशांक) संपादक-एम. ए. ढाकी एवं जितेन्द्र शाह,
शारदा बेन चिमनभाई ,जयूकेशनल रिसर्च सेन्टर, अहमदाबाद 1995

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14. भद्रबाहु-चाणक्य चन्द्रगुप्त कथानक एवं कल्किवर्णन, महाकवि रइधू
हॉ. राजाराम जैन, श्री दिगम्बर जैन युवक संघ, मूल्य 25 रूपये

15. अपभ्रंश अभ्यास सौरभ-डॉ. कमलचन्द सोगानी;
अपभ्रंश साहित्य अकादमी 85/रूपये 1996

16. जैन न्याय की भूमिका-डॉ. दरबारीलाल कोठिया,
श्रीमहावीर जी (राज.) 1995

17-32 परम पूज्य उपाध्याय श्री ज्ञानसागरजी महाराज की प्रेरण से स्थापित आचार्य शान्तिसागर छाणी ग्रन्थमाला, बुढ़ाना एवं प्राच्य श्रमण भारती मुजपफरनगर तथा प्रकाशकों द्वारा प्रकाशित साहित्य-

1. सराक जैन क्षेत्रों का सर्वेक्षण समीक्षात्मक अध्ययन
-डॉ. कस्तूरचन्द्र कासलीवाल

2.तीर्थंकर महावीर और उनकी आचार्य परम्परा भाग - 1-4
-डॉ. नेमिचन्द्र शास्त्री

3. मानवता की धुरी - नीरज जैन

4. समाज निर्माण में महिलाओं का योगदान - डॉ. नीलम जैन

5. जिन कोजा तिन पाइयॉं - डॉ. राजाराम जैन

6. भारतीय वांगमय में पार्श्वनाथ विषयक साहित्य-डॉ. जय कुमार जैन

7. जैन शासन -प. सुमेरुचन्द दिवाकर

8. प्रमेय कमल मार्तण्ड परिशीलन-प्रो. उदयचन्द जैन

9. मध्यकाली न जैन सट्टक नाटक -डॉ.राजाराम जैन

10. जैन धर्म-प. कैलाशचन्द्र जी सिद्धन्तशास्त्री

11. जैन विज्ञान राष्टीय संगोष्ठी - प्रा. निहालचन्द जैन

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12. षट्खण्हागम लेकन कथा - डॉ. राजाराम जैन

13. स्मारिका - आचार्य कुन्दकुन्द राष्ट्रीय संगोष्ठी सरधना

14. स्मारिका-आचार्य समन्तभद्र संगोष्ठी मेरठ

15. जैन न्याय का आचार्य अकलंकदेव का अवदान (संगोष्ठी)

16. तिलोयपण्णत्ती भाग 1-3-आर्यिका विशुद्धमति माता जी

सम्पर्कसूत्र अध्यक्ष-प्राच्य श्रमण भारती, श्री महावीर टायर एजेन्सीज जी. टी.रोड. खतौली (मुजपफरनगर) 251201

संघी प्रकाशन, सी - 117,महावीर मार्ग,

मालवीय नगर, जयपुर 302017 के प्रमुख प्रकाशन-

33. जैनधर्म और जीवन मूल्य-डॉ. प्रेम सुमन जैन, 1990, मूल्य, 150.

34. प्राकृत कथा इाहित्य परिशीलन-डॉ. प्रेम सुमन जैन, 1998, 180.

35. प्राकृत अपभ्रंश और संस्कृति - डॉ.प्रेम सुमन जैन, 1998, 190.

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37. पर्यावरण-संतुलन एवं शाकाहार - डॉ. प्रेम सुमन जैन, 1998, 150.

इस साहित्य सूची में कई प्रकाशनों के नाम जुड़ने में छूट गये हैं । प्राकृत और जैना धर्म की अनेक पुस्तकें व्यक्तिगत एवं किसी छोटे स्थान से भी प्रकाशित हुईं हैं । अनेक पुस्तकें ऐसी हैं जो समीक्षा आदि में स्थान नहीं पा सकीं । प्रादेशिक भाषाओं में प्रकाशित होने वाला साहित्य भी सभी विद्वानों की दृष्टि में नहीं में नहीं आ पाता है । अतः विगत दशक के प्रकाशित जैन साहित्य की एक बृची बनाने का प्रोजेक्ट पूरा किया जाना एक उपयोगी कार्य होगा ।

सारस्वत संतों / विद्वानों को स्मरण

विगत दशक में प्राकृत एवं जैनविद्या के अध्ययन-अनुसंधान के क्षेत्र संगहरायी से जुड़े हुए कतिपय विद्वान् एवं सन्त दिवंगत हुए हैं । उनकी सारस्वत कमी को लम्बे समय कत पूरा नहीं किया जा सकेगा । ऐइ विद्वानों / सन्तों में आचार्य आनन्रदऋषि, आचार्य तुलसी, आचार्य देवेन्द्रमुनि, आचार्य विमलसागर, आचार्य नानेश, तथा, पं. कैलाशचन्द्र शास्त्री पं.जगन्मोहन लाल शास्त्री, पं, फूलचन्द्र सिद्धान्तशास्त्री, प्रो. जगदीशचन्द्र जैन, डॉ. नथमल टाटिया, प्रो. दरबारी लाल कोठिया, पं. बलभद्र जैन, नरेन्द्र भानावत, डॉ. कस्तूरचन्द्र कासलीवाल, प्रो. दलसुख भाई मालवणिया आदि प्रमुख हैं । इन सभी दिवंगत सरस्वतीपुत्रों को सादर स्मरणपूर्वक नमन है ।

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HISTORY

Prof H.S. PANDEY

Respected Delegates and Participants of the 40th Session of the Oriental Conference, ladies and Gentlemen.

I am extremely thankful to the executive of all India Oriental Conference for the great honour done to me by offering the Chair of the History Section in the august gathering of Chennai.

First of all I would like to attract your kind attention towards the trends of History. We can not understand the role of a man or woman, society and culture without the correct interpretation of the facts or materials.

The great Indian Historian Kalhana presented the aim of a historian in a vivid manner:

श्लाध्यः स एव गुणवान् राग द्वेष बहिष्कृता ।

भूतार्थकथने यस्य स्थेयस्येव सरस्वती । (राजतरङ्गिणी 1.7)

He alone is a worthy and commendable historian, whose narrative of events in the past, like that of a Judge, is free from passion, prejudice and partiality. Thus the task of a historian is similar to a Judge who has to play the role of a path-finder or torch bearer in the vast area of society. The teachers of history should be research-oriented and should be able to disseminate the knowledge thus gained among the students and the general public.

A detailed and minute study of the historical facts is important from this point of view. The problems here raised and solved will also help us in presenting the real history of different regions. Our main duty is to examine the materials and interpret correctly. Historians of India owe a special duty to their country at the present juncture. We cannot ignore the historical research, which have already been done after thorough investigation to find out the real fact. I do not blame anyone, who has devoted himself in any regional history or any particular aspect of Indian history, but I am interested to draw your kind attention, towards the co-ordination and relation among different aspects of Indian History. All regional history must be presented as an integral part or organ of the main stream. Whatever may be the heroic deed of a local leader or any important event happened in any region that must be depicted as a flower of the garden or as an indispensible part of Indian History. We should not forget the Principle of वसुधैव कुटुम्बकम् and the opinion of Manu स्व स्व चरित्रम् शिक्षेरन् पृथिव्याम् सर्वमानवाः and the saying of Mahābharata आत्मनः प्रतिकूलानि परेषां न समाचरेत् ।. Every region of Indian sub-continent has some special qualities, characteristics, which must be correctly interpreted and must be depicted as part of Indian History.

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Indian history is an example of unity in diversity. Here we read the heroic deeds of Marathas. Tamils, Sikhs, Hindus, Buddhists, Jains and Christians, which in one term is known as Indian history. It is our duty to coordinate all facts and figures with Indian spirit. We have to present the correct picture of the people of our mother land. We have to think about the general progress and improvement of our country. We should not forget the spirit of a common Indian nationality, basing itself on the fundamental unity of the Indian People, having its origin in the numerous forces, spiritual, intellectual and economic, which have fused various communities and classes, provinces and state, into an organic whole.

History is the record of truth; it deals with the human beings, their passions and prejudices, their sub-conscious impulses and lofty ideals. It is a story of human activities and achievements with their environments. We deal not with the fossils, but with the multifarious achievements of mankind. Our present achievements are linked up with our glorious past and human values. I would like to stress on some common points.

The Aryan : A need for a fresh evaluation

It is still a controversial fact whether India is the homeland of vedic Aryans or not. The vedic Aryans from the beginning belonged to India, but NCERT books on history tell us, Aryans were originally outsiders and they invaded or came to India in 1500 B.C. The European and the British scholars for the first time in the middle of the nineteenth century gave this statement. Since its propoundance many scholars both British and Indian challenged it. Swami Dayanand, Swami Vivekanand and others have termed it as willful concoction. English writer Nancy Stephen in 1983 in her book 'Race in Science' also expressed the same way. The book-reviewer Dr. S.K. Mahajan of BARC Bombay writes about it:

"Beginning with 15th century, the white Europeans came in contact with more and more people around the globe, most of whom looked physically different. Thanks to their superior military power, the Europeans soon found themselves exterminating, enslaving and subjugating many of them. To them, all this was profitable though morally difficult to justify. A morally defendable rationale for the slavery of others and colonialism by them would have been highly useful. Such were the imperatives that led to the genesis of race Science".

The race concept formulated by Europenas is not scientific. They wanted to prove themselves superior to other races. G. Erdosy, an English historian in his article "Ethnicity in Rigveda and its bearing on the Question of Indo-European orogins" (Journal of South East Asian Studies, 1999, Vol V) convincingly argues that Aryan is not a race; the word 'Aryan' is being used abusively in the sense of a race and finally that the Aryans i.e. Vedics did not invade India.

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UNESCO sponsored an international seminar on ethnic movements during the second millennium B.C. The main thrust was on the movement of Aryans. It was held in Duschambe, Capital of Tajkistan. Scholars from Soviet Union, West Germany, Iran, Pakistan and India participated in it. Indian team of scholars headed by Dr. B.B. Lal opposed the theory of the coming of Aryans into India from outside. Differences of opinions existed among the European Indologists about the routes of migration of the Aryan People. Some scholars believed South Russia as their original homeland. A branch of the Aryans found their way into Asia by the north of the Black Sea and, either, through the pass of Caucasus or round the north of the Caspean sea. Dr. P.Giles opposed this view and argued that the inhospitable region of the Caucasus or the marshy lands, north of the Caspean sea, and the sandy deserts to its east side up to the Aral sea, were quite impossible to the primitive men moving in groups with their cattle and other belongings. He on the other hand, suggested that the original Indo-Europenas came over to Asia by crossing the Bosphorus or the Dardanellis. They proceeded eastward by the South of the Black sea and reached the region of the lake van in Asia Minor. From there, they advanced towards Iran through the region of Tabriz and the south of Caspean sea and ultimately reached the Indian sub-continent through Afghanistan and the north-west frontier Passes.

Even European scholars could not come to the final conclusion on this controversial subject. A group of Indian Indologists prefer the indigenous origin of the vedic Aryans placing the subject on a very solid background. A few amongst them are M.M. Ganga Nath Jha, D.S. Triveda, L.D. Kalla, K.M. Munshi, R.C. Gaur, K.V. Soundara Rajan, and A.C.D as others.

The Rig-Veda, the earliest literary record of human civilization, was composed by the Aryans settled down in the Saptasindhu region. Moreover, the vedic literature gives in detail the geographical description only of this region and not of Asia or Europe. Vedic Samhitas describe the life and thought of the Aryan people. Such type of people cannot forget their former existence elsewhere. It is a general trend that migrating races lovingly cherish in their literature and legends the memories of their land of origin. Vedic Aryans never referred to any land outside India in their compositions. A good number of archaeological sites were excavated in north and south India after the discovery of Indus valley civilization. On the basis of continuous traces of civilization from tone Age, Copper Age, Iron - Age, Ochre Coloured Pottery (OCP) Culture, etc, it is crystal clear that Aryan culture is not a foreign culture. The continuity of civilization from the cradle to full maturity in the early mediaeval period have been well established by famous archaeologists like, R.C. Gaur, B.B.Lal, M.N. Deshpande, R.C. Agarwala, K.N. Dixit, Suraj Bhan, Y.D. Sharma, M.A. Halim, F.R. Allchin, J.F. Joshi, A.K. Chaudhury and many others.

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OCP was associated with such culture which was linked with the Copper hoards. R.C. Gaur has very well discussed OCP Culture and its association with the pre-Harappans. Excavations at Lal Quila (1969-72) in district, Buland Sahar (U.P.), Ambkheri (Despande, 1971-77) in district Saharanpur (U.P.) and Jodhpura (Agrawal and V.Kumar, 1976-77) in Tehshil Kot Puti, district Jaipur (Rajasthan) proved the remains of regular habitation in pre-Harppan era. Chronologically pre-Harappan settlements at Saraikhola (Halim - 1972) in Pakistan and other sites in adjoining area are earlier than those found in the lower Indus Plain. The culture continued to flourish independently until the Harappans appeared on the scene sometime in the middle of the third millennium B.C. It appears that their penetration in the Indus Valley forced a sizable population of the pre-Harappans to move towards the east as far as the central Doalb in U.P. There are traces of burning both at Kot Diji and Amri between the Harappan and pre-Harappan habitational deposits. In India we find the pre-Harappan settlements at Kalibangan (Rajasthan), Banwali (Haryana) and Roper (Punjab). Most of these sites are along the tributaries of the main rivers like Kali nadi and Hindon. A few of them are Atiranji Khera. Lal Quala, Devalkhera, Chaundhera and Kiratpur. Thus we can divide the pre-Harappan sites into three groups, viz (1) genuine OCP sites (2) OCP sites with OCP influence and (3) Harappan sites with OCP influence. Upper Doab was an extension of the pre-Harappan culture (Gour 1985). The Pottery of Sothi (Rajasthan) also indicates common affinity. A large number of material evidence as well as the literary accounts, epigraphic records, Linguistic study, flora and fauna data lead us to inter that the pre-Harappan and the OCP People were one and the same who were none else than the Indo-Aryans (Gaur, 1980-81)

The Rig Veda attests that the horse and the bull were favourite animals of the Aryans.Terra cotta bull figurines as well as its painted representation on earthen pots have been found both at Lal Qila and pre-Harappan sites.

From some excavation reports and from the Satapatha Brahmana we come to know that there took place a devastating flood all over the large area of north-western India and an earthquake which also changed the face of the earth surface. This sort of catclysm took place in the second millennium B.C. and left only a lone survivor Manu. This took place in post-Rig vedic time; it is also recorded in the Hindu - Christian Mythology. In India it took place just at the time, when urban culture of Mohenjadaro was devastated by the inundation of the Indus. Apparently, the survivors fled for life westward, for the eastward migration through the primordial forest could not be undertaken by the non-iron using people. In the opinion of N.R. Barnertce, Iron came into popular use since circa. 1000 BC. in northern India.

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However, the survivors carried with them the memory of the great Deluge. Their memory ws so deep-rooted that there is a story of flood in the Mythology of almost all the Aryan (Indo-European) races of the world.

Saraswati was the most popular river during the Rigvedic times, on the bank of which several hymns particularly of X mandala were composed. We also know that decline of mature Harappan culture, as is indicated by the site of Kalibangan, was mainly due to drying of Saraswati. The Saraswati valley has mainly yielded remains of these protohistoric cultures - pre-Harappan, Harappan and P.G.W. The sites of the last culture are of much later date and sometimes are found in the drybed of Saraswati itself. It appears that by that time this river had disappeared, the P.G.W Culture had no link whatsoever with it. Thus so called Pre-Harappans of the Saptasindhava region appear to be the early Aryans.

Now it is for the historians to analyse the similarities between pre-Harappan OCP Culture and early Aryan settlements. Professor R.C. Gaur opines that the homeland and the heart-land of the OCP Culture of the Aryans was the river bed of Saraswati (Rig. VII. 36.6; VI.6.10) and Drishadvati (Rig. VI.35.8) within the Saptasindhava (Rig. 1.35.8) region.

Saraswati Civilization

With the advent of remote sensing through artificial satellites, scientists of Physical Research Laboratory and Space Research Centre, Ahmedabad have revealed that a dried bed of the river Saraswati existed from the Sivalik mountains near Simla to Runn of Kutch in Gujarat. Earlier the river Yamuna and Sutlej were flowing into Saraswati. Prior to these findings N.N. Godbole, then an officer in Rajasthan Govt. had chemically analysed the waters of wells in this tract and found the analysis to be the same.

Yashpal and others in their article "Remote sensing of the lost Saraswati river" (*Frontier of Indus Civilization*) say "During the period, two and three thousand years BC. north - western Rajasthan was a much greener place with the river Saraswati flowing through it. Some of the present rivers joined Saraswati to make it a mighty river which discharged into the sea without joining the Indus."

J.P. Joshi and others have explained very well the culmination or the change from the early Harappan to mature Harappan to have taken place in the Saraswati basin. Many archeologists have suggested to call this as Indus-Saraswati civilization. The river Saraswati is found to have changed its beds. Ghosh and other scientists of Central Arid Zone Research Institute, Jodhpur had discovered these beds out of which one was of ocean going Saraswati. The other beds have been dated to have been alive in 1800 BC; and that one reaching the ocean, according to them, was thousands of years older than other. The bed had dried some 40,000 years ago.

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Rigveda contains a *sukta* having a number of verses describing the ocean going Saraswati. It is described as '*naditame*' i.e. the biggest river. From the description available in Rig veda we come to the conclusion that this book was composed during the times when Saraswati was flowing in the lands. We cannot treat the compilers of Vedas, i.e. Aryans, as outsiders.

Are Aryans invaders?

The anthropologists too have discarded the invasion or the coming of the Aryans to India from outside as did the archaeologists. A.H. Wheeler and others have conjectured that the invading Aryans had destroyed the Harappan civilization to prove which the human bones found in the Harappan excavations were submitted Prof. KAF. Kennedy of Cornell University, a renowned anthropologist, has recently studied the skeletons which have been attributed to 'invasion' and 'massacre', has convincingly shown that none of these skeletons bear any sign of injury from any kind of weapon, which may have caused the death or the slain. Prof. G.F. Dales of Berkely University has proved that the human skeltons recovered from Mohenjodaro come from different layers which got repeatedly deposited due to repeated floods in the river. Prof. A. Ghosh says that the cephalic index of the skeletons shows that the skeletons found in Mohenjodaro in Sindh are similar to those of the modern residents of Sindh.

Moreover, had the people of a different race invaded India and supplanted their civilization, then the skeletons of both the winners as well as the defeated should have been found in the excavations. But 325 skeletons were examined by anthropologists and concluded that the skeletons do not belong to any of the postulated racial types such as Mongoloids, Nordics and Mediterraneans. These evidences disprove that the Aryan and Harappan civilizations belong to a race different from that of those who are staying there at present. In spite of all the criticism, many scholars believe the wrong dogma of Maxmuller, who had dated the Aryan invasion over India about 1500 B.C. Modern scientific researches in archaeology, anthropology and other sciences, Literature and linguistics have changed the original views of scholars. Dr. B.K. Thapar, former Director - General of Archaeological Survey of India, held that archaeologically it cannot be proved that the Aryans came from outside.

In such circumstances it is imperative on the scholars to gather courage to reject the theories, which are against the strong evidences and accept the inferences of the recently discovered evidences. History is a dialogue between the past and the present. The question asked by the present needs necessarily be answered by the memories of the past surviving in the present.

It is my humble submission to historians to lay bare facts or pass a judgement without fear and favour. Under no circumstances, we should suppress or distort facts to suit interests. personal, political or communal.

With these words I conclude my remarks and thank you once again for having done me this honour and given me a patient hearing.

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ARCHAELOGY SECTION

ARCHAELOGY

SHRI P.R. AHIRRAO

1. WHAT IS TEMPLE

Temple architecture in India was born from the true Indian concept of presence of divinity in a spiritualized body. The organic theory cognizing architecture in terms of Human organism perimeters the entire structure of Hindu Temples and thus it constitutes the primary subject matter of *"Shilpashastra"*.

Art, architecture and paintings are considered an important source for understanding the material culture of a society. But they are not sufficient to understand life in its entirety because they do not throw adequate light on the metaphysical life of society. Thus the other side is kept in the dark. The exception is that of the temples among architecture and icons as far as the sculptured stones are concerned. Both of these form a precious source of knowledge of both the material and metaphysical aspects of culture.

Architecture as a matrix of civilization is defined by Lethaby thus: "The temples are marked exception. These religious structures are not simply places of worship and devotional congregation, but they have been conceived conceptually from their very foundations to their finials. The structural concept draws its inspiration from the Vedic tradition and the sacred love of Brahmanism but their actual shapes and forms are the product of primeval modes of building whose rules are enshrined in the treatise and architecture."

Regarding Indian Temples Shri Krishna Deva says – "Hindu temple succinctly embodies the basic value of Indian lives and thought. Combining the axis of world pillar, the cube of sacrificial altar and body of a palace to house an image of divinity, it represents the cosmological symbolical significance constituting a unique phenomena in world art."

'Bharatavarsha' is an ancient land nurtured under the towering and soul elevating Himalayan peeks and purified Ganga. We can now clearly visualize a chain of temples forming the life centre of every village or locality. Around these temples the people lived their collective lives from time immemorial and their life pattern was woven with the temple as the centre."

The temple is a link between man and God, between the earthly life and the divine life.

2. THE BEGINNING OF TEMPLES

Worship of objects, and natural phenomena are considered super human in a specified manner and in specified places are one of the traits of mankind from very ancient times. The early form of such practices can only be deduced from literary evidences, traditions and material relics that have come down to us in the course of centuries. This creats a fairly vivid picture of life and organised worship in the ancient time. This culture which had its beginnings somewhere in middle of the first millennium, if not earlier, continued in some modified or restricted form for centuries thereafter.

In the religious and other literatures we also get glimpses of other gods and spirits worshipped by common people as also their religious practices prevalent perhaps, more before the advent of the great proselytizing religions of Hinduism, Jainism and Buddhism. The worship of spirits, trees, rivers and hills was done because they were considered as the guardians of villages, cities, çross-roads, sea-shores, river, ports, ghats, lake and tanks.

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The worship of trees as the abode of spirits and gods was very popular. There is no clear evidence abou the worship of the Banyan tree as surrounded by a brick enclosure and to which offerings were made.

The Roofed Temples

Where roofed structures were built enshrining sub platforms culture objects, symbols or iconic representations, they imitate secular building in the plan and style of construction. The only difference was that the temples were made from lavishly decorated plaster, strew carving and painting which were often large in dimensions in contrast to the number made and wattle walled thatch-roofed houses of the common folk. None of these temples has survived in the country.

Later, simple shrines, resembling that of contemporary secular, dwellings, were square, oblong, circular, elliptical and apsidall were built of timber or bricks. Such religious and secular structures are indicated in the early bas–relief sculptures belonging to the centuries immediately before and after Christ; e.g Barhut and Sanchi in north and Amaravati and Nagarjunkonda and other places in India.

The square building have their roofs converging to a point, the circular or octagonal ones have vault-like or wagon-top like or occasionally gabled roofs and the elliptical ones have inverted keel-shaped roofs with along ridge and a number of finials. The front view of the apsidal structures can be noted in many of these relief sculptures, from the extant literary descriptions, from the sculptural representation in relief and from the few examples as Bairat, Ter and Chejerla.

Worship and Temples: evidence and reference provided by early Indian literature. Panini who flourished not later than the fourth century B.C referred in his Ashtadhyay to numerous godes and goddess and to images under worship which presume existence of shrine. He specifically mentions the temple of Dhanapati Rama and Keshva.

An inscription near Udaipur in Rajputana, belonging to about 150 BC speaks of temples of Vasudeva.

Erection of temples –Recent excavations in the God mallam temple in Chittor on the Tamil Nadu – Andhra border have revealed the fact that the Ling with its pitha both of sandstone, were originally Hypaethral in the second century BC. A brick shrine enclosing it came up in first - second centuries A D.

Here we see the Rath – or temple as per chronological order. Indian literature provides ample references.

References to various structures of temples and their embellishments during the pre-Christian and early Christian centuries.-

Bas reliefs from Barhut, Sanchi and Mathura from North India and cities like Amaravati Goli and Nagarjunkonda in South India corroborate the literary testimonies and provide their visuals.

The rock cut shrines and the surviving foundation of the structural temples dating from Barabar District Gaya in Bihar, bear inscriptions.

Shrine of Maurya period 3rd century BC is a circular brick and timber on the hill at Barat district Jaipur in Rajasthan. During the same period we find an apsidal stone temple complex or Sanchi stup temple. Again in this century an unusual structure of temple built by stone, which includes four elliptical halls was generated at Rajgir Capital of Magadha.

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An apsidal temple of brick dating same period was excavated at the Buddhist site of Sarnath and also at the ancient site of Kausambi District, Allahabad

Two Bhogavat temples one assignable to the 2nd century BC have been excavated at Presnagir modern Vidisha in Madhya Pradesh; other is dated 1st century which is at the Nagori Dist. Chittor. Both of them were elliptical on plan and probably made by timber. Nagoir temple had a brick foundation. Some of the shrine made for taxila are also dated during the same period.

Two apsidal shrines from Kalawan and the Dharungrajika with smaller structure are dated 1st Cent. An apsidal temple dedicated to Sarvadeva is known from Nagarjunakonda.

A brick built gauge temple of apsidal plan, belonging to 2nd century has been recovered from excavation at Sankh. This temple has been built during the Kushan time. At the same period in Gujarat Kshatrapa was ruling. Kshatrapa have left three Jain caves at Junagarh. The stupa excavated at Devanmori in the North Gujarat, which can be assigned to Third century is a structure of brick and terracotta.

Thus, starting with a hut or a modest abode of timber, the temple gradually evolved into a substantial structure embellished with decorative mouldings, ornaments and meaningful sculpture.

3. TEMPLE – EVOLUTION OF THE CONCEPT

There is a widely current belief among scholars, that the Hindu temple architecture in India had adopted the stupa structure. The word *'stupa'* occurs in the Vedic corpus, as for instance in the expression 'Vishno–stupam' in Yajur–Veda. The word *'stupa'* however, is of uncertain origin. The Buddhist stupa is a relic-shrine, a funerary mound or a monument in the memory of a great personality.

The topmost member of the superstructure over the sanctum of Hindu temple has always been called the *'stupi'* (pinnacle) suggesting that the top portion of super structure (Kalasha).

Jouveau – Dubreull drew our attention to the fact that the Buddhist stup was derived as early as from the Vedic tumulus, known as 'Agnidriya' which was a hemispherical and hollow vault with a central shaft serving as a support for the dome. He pointed out that the central shaft was realy a chimney leading to the summit of the dome.

We also have other evidences to suggest the pre Buddhist origin of the Buddhist stupas. The Kalpasutras which are accessories to Vedic corpus, contain accounts of different kind of altars or platforms (Ved) each appropriate to a ritual. The collection of bricks for the purpose and the arrangement of the bricks in characteristic shapes were known as *'Chayana'* *'Chiti'* or *'stupa'*; the stupa is explained as a shape resembling a knot-of-hair (Kesh-bandha) Texts like Taittiriya. Samhita and the Sulba-sutras not only enumerate different fire altars but name them. It is wrong to imagine as for instance Hermann Goetz has done that the Buddhist stupa evolved from the Vedic burial mound.

However there is some truth in the argument of N. Venkataramanayya that temple in south India were connected with graveyards. But it is incorrect to say that this is how temples began: All that can be said is that the temple idea was adopted in cases of monuments of celebrities. A temple is by definition an abode of supernatural power.

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4. TEMPLE – RITUALS IN INDIA

Religion has always played a prominent part in ancient cultures and this is all the more so in case of India. On the basis of a thorough investigation of the objects that have been discovered in the Indus valley, Marashali has come to the conclusion that the religion of that period was a composite one and that many cultures existed side by side.

As the Vedas have come down from the teacher to disciple they also could be called Agamas. In order to distinguish them from the well-known Agamas , Vedas were called by the special name Nigamas. The main topic of the Agamas is worship of deities and especially image worship in temples and all the matter related to temples. They also deal with all the civil or moral codes.

Temples of different divinities are mentioned in the ancient texts of Mahabharata, Ramayana, Kautiliay's Arthasastra and some grahyasutra refer to temples and images. So one could deduce that image worship was known to Vedic tradition as early as 5th century B.C. This would refute the theory that image worship was influenced by Buddha's images before 5th century B.C. However one could see that the importance given to Devapuja in later times in Vedic literature is not seen in the early stage.

There have been different views on the question of the inclusion of image worship in Vedic religion. So far, the majority of scholars seem to hold the view that first the sacrifices were prevalent but owing to Buddhist influence of Ahimsa and Upanishadic philosophy, the culture of worship of images replaced the sacrifices. This might have developed later into practical image.

The temple is a symbolic replica of the universe which is Brahmand and also the human which is it Piṇḍāṇḍa. It should be noted that there is relationship between the universe and the human body.

The Prasada of the temple is the physical aspect and the deity is the metaphysical aspect and paramount is the ultimate abstract. The Prasada and the Deity are mutually dependent according to Tantrasamuccaya.

Nitya Rites

The daily obligatory rites or Puja begin to be performed in the temple immediately after the Pratistha. In most cases these pujas are performed six times a day. Each Puja is preceded by Abhisheka, that is the bath of the image with the prescribed materials. After the bath the image is dressed in new garments and decorated with ornaments and garlands. Abhisheka, Alankara and Diparadhan must be said to constitute of characteristic features of each Puja. Besides what may be called the official Nityapuja, there are also Arcans, which are performed on behalf of the devotees by the official priests of the temple on special occasions. The Abhisheka is very elaborately performed and cooked food of various kind called Naivedya are offered.

Utsavas

The Utsavas are of two types, the Nitya and the Mahotsava, also called the Brahmotsava. It takes place on some fixed day or days in the course of year; different temples celebrate the mahotsava on different days. For the daily festival special images are to be prepared. The procession or the Pradaksina of the image iş characterized by the use of canopy, umbrella, chowrie and dipas and by singing dancing and playing of various instruments. The devotees also join the procession.

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References of portable deity are available in Shatapatha Brahmana; ritual system of this came into being. Todays Ustav-murty (festival icon) is kept in almost all temples. It is one kind of portable-deity.

5. TEMPLE – CULTURE CENTRE

After some period temple became the pivot of the village. The temple became not only a place of worship but the very focus of the entire life of the people of the village. It has been rightly said of Hindu temples that they were fortresses, treasuries, court house, parks, fairs, exhibition sheds, halls of learning and of pleasure, all in one.

Several temples have afforded protection for people against marauders and invaders. In various ways temples have proved themselves as agents of poor-relief. As landholder, consumer of goods and services and as employee and in short as the focus of social life and development, the temple of medieval time has played a unique role. The temple as well as the Math attached to it served as the centre of cultural and educational activity.

6. DEVELOPMENT OF TEMPLE ARCHITECTURE - STYLE

Besnagar is situated near the Vidisha. In the area adjoining the pillar toward its south-west, the remains of one of the earliest temples were exposed. Heliodoros the Greek ambassador of Taxila visited this place in the 2nd century B.C. and embraced Vaishnavism in the temple of God Vasudeva and installed a huge Garudadhvaja in front of the secred shrine.

The obvious temptation was to take it as the enclosure of the Vasudeo temple. When this temple was constructed the ground level could not have been higher than the level of surrounding area. The excavations have only shown that it was finally destroyed due to heavy floods of the river. In all likelihood after the devastation the site was raised as a temple, although there is no clear plan of the subsequent period.

This temple, to merit the gift of a foreign convert to the order of Vishnu, should have come into existence a considerable time before an event of such great importance and significance took place. The tradition of elliptical temple in general is rather old. It can be said with certainty that evidence of Vishnu temples elliptical on plan is available from about the 4th – 3rd centuries B.C.

Bhuvanesvar temple from Orissa is described in other section as a special group. In Karnataka also Ahiole is the one of finest sample of the temple. Pattadkalla and Charka, are two temples situated at Andra Pradesh at Akampur. The temple users are in the developed Alampur. The Harshatmata temple at Ahanerin Rajashtan is a ruined temple. A temple of comparable design and date but without an ambulatory has been uncovered at Mandor.

Barabar

The caves at Barabar situated in Bihar is one of the earliest example of rock-cut temple or caves. We see the polished surfaces typical of Mauryan art. This fits in well with the fact that the very idea of rock-cut structures may also date from the chaeminent or pre achaeminent transition of rock-tombs and reliefs.

It is a rectangular chamber with a barrel vault and cells with lateral facade all cut out of the natural rock. The relief sculpture on the façade is notable for reproducing a wooden structure that is considered to date from a much earlier period.

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There is some doubt about the chronological attribution of this cave. However with its decoration of elephants and a stupa it exclude any reference to Ashoka.

Amrita Cave temple

This cave is situated at the low hill at Udayagiria, quite close to Vidisha. In this group one of the cave is known as Amrita cave. This cave is best earliest example of the temple. It has the largest sanctum with four heavy central pillars each having a ghata as base with a shaft of square. The sanctum ceiling is demarcated by ridges. The doorframe is further embellished with figures of Ganga and Yumana flanked by Vaishnava door-gurdians. The lintel is centrally carved with a figure of Laxmi.

Sanchi Temple

In Front of Sanchi stupa's south gateway there is one small temple in the court yard. This temple is facing North. This temple is a classic example of the lucid dictum, perfect articulation and restrained decoration. It is considered to be the oldest structural Gupta temple because of its pillars which display a fluted bell capital, the latter being an early feature; its doorway has three sakhas carved with scrolls, rosettes, external dimensions; pillars are crowned by brackets carved with figures of seated Lions. This temple is characterized by sanctum and porch before it.

Parvati Temple Nachna

Parvati temple is at Nachna in Panna district of Madhya Pradesh. This temple characterized by the addition of reefed ambulatory around the sanctum and otherwise following the plan of preceding group is represented by Parvati temple datable to the latter half of the 5th century. The temple introduces many interesting features of composition and ornamentation. The temple is erected on rusticated platform imitating rock formation punctuated with grottos harboring wild birds and beasts. The platform rises from a plinth embellished with the moldings of Kumbha with square rafter ends.

Roda

Roda is a small village situated on the Sabarmati river in Himatanagar district of Gujarat. In this village there is a group of seven temples; one of the temple is dedicated to Shiva. This temple with a panchratta plan has a Jagait with simple moldings. Plan has highly ornamented carvings on the pitha and recess of the vedibandha and shows ornate pilasters on the prathirathas of the jangha. This temple assignable to A D 800 has a panchasakha doorframe while is covered with other temple. Plan of this temple having star shape sanctum and sabhamandap is close to the sanctum the doorway of the mandap is attached to small mandap which is called Darshar mandap. This type of construction may be earliest construction of the temple.

Huchchimalli Temple - Aihole

Chalukyan temples at Aihole is the landmark in Indian temple architecture. Temple is situated in the position of North of the town, to be convinced that it can claim on the score of its massive simplicity alone, a somewhat earlier date. The shrine is contained within the main body or hall of the temple, being placed towards its east, and so that a passage is left round it. This arrangement of the shrine within the hall is found Durmar lena at Ellora. This temple has a spire in the Northern style but its details are more archaic-Booking. It is interesting to compare it with the temple of Parsuramesvar at Bhuvanesvar. There is great similarity between the two. The outline of the tower has older look than the Aihole one.

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The plan of the hall of this temple as in other temples of this class does not give a clear idea of the arrangement of the interior of the temple. This is the first temple where Anaral is placed between the sanctum door and mandapam, between the pillars immediately in front of the shrine is a stone perforated screen has been inserted with a doorway, though it stands in advance of the shrine and was intended to form a sort of antichamber to it. The temple faces the west and in front of the entrance doorway which is fairly well decorated stands a porch upon four disengaged pillars. In later temple the porch is built upon two disengaged pillars and two wall pilasters.

Laxman Temple – Khajuraho

The Khajuraho temple has pronouncedly individual features. The sanctum is saptarath on plan and elevation and the cubical portion below the sikhara. The temple has functionally effective plan. Temples mark the culmination of the building style and veered certain distinctive peculiarities of plan and evaluation.

Laxman temple has pronouncedly individual feature and like the plan, the elevation of the temple also has distinctive features. The Laxmana temple marks the highest development of Indian architectural design. In view of the plan, this temple is complete - it consists sanctum, Antaral, Mandapa, Upamandapa, Darshan Mandapa along with Nandimandapa. Temple in theme and modeling shows better proportion and poise. Architecturally this temple shows an advanced design of sikhara and a few distinctive features.

Brihadisvara Temple – Thanjavur

The early Chola temples introduce some innovations in plan and design while continuing the general principles and forms inherited from Pallava architecture. Among them the temple at Thanjavur named Brihadisvara temple embodies the highest achievement in architecture, art of sculpture, iconography and special plan.

The temple consists all sub-section of temple construction which is shown by Vastu Sashtra. Aptly called Dakshinameru, its viman rises from the base of a square a height of storeys is found which two of are vertical and the rest Pyramidal in outline. The siva-linga in sactum is preceded by Ardhamandapa Mahamandapa and Nandi-mandapa containing Monolithic figure Nandi. The whole place of this mandir in a rectangular court enclosed by an inner and outer prakar wall with a pair of gopura gateways. Rangmadapa is standing on four central pillars in the centre of sabhamandapa.

Virupaksha – Pattadakal

This is largest and most important of the old Dravidan temples in the Karnataka arrangement of Nandi pavilion, hall and shrine, the elevated terrace surrounding the main shrine; the terrace is located as it is from the courtyard below forming the pradakshina. The main towers are almost identical. The side porches as seen in elevation are remarkably alike even to the heavy roll molding of the ceramic with its embroidered corners of arabesque.

Another unusual representation is that of the Shivlinga with Brahma and Vishnu; within the great hall are eighteen heavy square pillars supporting the roof. Again it is an unusual thing to find the scenes of the great epics, the Ramayana and Maharabharata.

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Sinnar

Sinnar is situated in Nashik district of Maharashtra. Local name is Gondesvara. The largest and most completed of its class is the Deccan. It is a panchayatan temple, that is a group of five shrines dedicated to the five deities. Main shrine is dedicated to Siva and the remaining to Vishnu, Ganpati, Surya and Devi - the four small surrounding shrines on the side. In the main entrance stands the Nandi pavilion. The whole group has been surrounded by a wall.

The plan of the main building is in the long rectangular platform. The erecting of the elephant band in the basement, four central pillars supporting the central dome of ceiling- these are very elaborately carved.

This temple is constituted a sanctum, antichember, and the main sabhamandapa. Before the entrance – Nandi pavilion is constructed separately. Nandi appears to be comparatively new one. Darshan mandapa is also nicely put near entrance door.

Ter

Tradition of stone temples and even prior to it is the brick construction. The earliest amongest all ancient constructions and perhaps the more perishable are those of wood. The early brick temples used wooden members for certain vital parts.

The earliest living evidence of such a brick temple enshrining a twelfth century Trivikram image of the later Chalukyan period, is at Ter. Ter is situated in Maharashtra, Usmanabad district. The moderately shaped shrine is apsidal in plan and has gable front with a window similar to that in the Vishvakarma cave at Ellora. The temple is usually date to the fith century A.D.

The Kestrapala shrine at Kandhar

Kandhar is the taluka headquarters of the same name in Nanded district and its environs are littered with the ruins of ancient structures. Some of these buildings were ancient temples as is evident from fragmentary sculpture and carvings scattered here and there.

In excavation, the plan of structure resembles an anthropomorph with a corridor head portion on the north west and the lower exterminates in the south - east. The head is build with roughly dressed slabs around the margin. Round the periphery of this rubble masonry, it looks like a buttress wall, but at the same time the possibility of its being the circum-ambulatory path cannot be ruled out since this path runs almost all around the structure.

The structure has two arms which have a facing of large dressed slabs. The left arm of the structure is long. Near the shoulder it is broader. The right arm in the upper most part from where its starts, also tapers down.

The portion in between the two arms which resembles a human body has a maximum width of the body which is wide in the middle narrows down and ends in what looks like the lower extremities or the legs. Similarly the left part of the body along with the left leg. It has been suggested by experts that this gigantic images are probably of the god Kalapriya.

7. DEVELOPMENT OF TEMPLE ARCHITECTURE – AGE

Temple architecture and its construction started from early period but survival of these perishable material temples are very less. But from the fourth century hard material like stone are used for the construction.

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Five or six early Gupta temples are surviving. They are from Gujarat U.P, Bengal and Mahakoshal. These temples characterized by the addition of roofed ambulatory around the sanctum is represented by the Porvali temple at Nachana (M.P) one of the largest temples in Sourashtra erected on a elaborate platform with multiple molded projections of recesses of the Gupta-Vakataka type in U.P. We find two terraced brick temples situated at Ahiccuatra. This temple comprises five square terraces with the sanctum atop the highest one, which is the loftiest temple of the terraced type. Another temple at Deogarh in central India with its rudimentary port Nagora Sokhara marks the terminal stage of Gupta architecture.

Jogeshwar – 6th to 7th century.

The earliest Valabhi shrine of the Himalayan region dateable to the first of the 8th century is Nandadevi temple at Bainga in District Tehri Garhwal. Latest temple of Valabhi at Jogeshwar dating the early 9th century A D also coeval and Chandrika temples District Palethi the Surya temple on sculpture and architectural style the temple is datable to the last era of 7th century. Another temple of century, Kalikamata at Chittorgarh originally dedicated to the Sun god consists of a panchratha sanctum.

Temple of the early 9th century is situated at Baramba in an island in the Mahanàdi in District Cuttack. This temple consistis of a Pancharatha sanctum presided by a large oblong Mandap and a subsidiary shrine to its southeast. Temples of Narsimhanath made of Khodalite, is situated in village Bodogram in Orissa. The sikhara of four and five storeys has massive proportions and is crowned by amlasarka, Chandrika and akasalinga. This temple is more stylized and is assignable to the middle of the 9th century A.D.

Surya temple is situated like Lemri. Surya Temple in Tikamgarh District bear many affinities to it but has some differences which are to be noted. It is better preserved and its pancharatha plan is more emphatically articulated. Badoh and Pathari are twin sites full of ancient temples in Vidish District. Stylistically this temple with elaborate plan and developed design and ornamentation is dateable to the 9th century and appears to be royal foundation probably by Pratihara King. Surya temple of Umri is one of the well-preserved Pratihara temples of central India. The sanctum has plain Ruchaka pillars and preserves only the Chariot pedestal of the enshrined solar figure. The temple of Jarimath is situated on rocky eminence at Borwasajar. Originally it seems to have been a Panchayatana but only the main shrine now remains. The developed architectural style and depiction of Tantric goddesses on the sanctum doorway and medieval trend would assign this temple to the very close of this century.

In Rajasthan the temple dedicated to Durga Keshemankari is situated near Jaipur. It is one of the finest and best-preserved Pratihara temples of Rajasthan. The varandika is composed of a recess carved with band of triangular floral design between a pair of Kapots.

Dharmanath temple, a rock-cut temple complex at Dharmnar in Madhya Pradesh consists of a main temple surrounded by seven subsidiary shrines - four at the corners and one each facing its three bhadras. The main temple comprises of Pancharath sanctum. A dilapidated but interesting site temple stands at Binaika in district Sagar. The structure introduces besides the padmapitha, two rows of sculptures in parts of the Jangha. Sursundaries in the Jangha recesses and a recessed register of perforated diamonds on the Varaudika form diagnostic traits of Kalachuri style. Its human figures show a handsome oval face, which characterize developed Kalchuri sculpture. The temple is therefore assignable to the mid 9th century A D.

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The Mankesvar temple at Jhodga district Nasik is also triple-shrined but has a well preserved seven storeyed sikhara of an advanced design above the main shrine, though its pitha and vedibandha have plain moulding. The jangla displays the figured décor of the late learnata mould of mid 12th century.

The temple of Milmadhava (Vishnu) and Siddhesvara (Siva) are twin edifices built on common ornate platform at Gandharadi situated in Baudh in Dhulbani District. The temples have a fairly tall ekha-Sikhara of seven storeys, crowned by a Chakra final on the Vishnu shrine and a Ling on the Siva shrine. The temple is close in style to the chanrasi is dateable to the early 10th century.

The Mukteswar temple which is situated at Bhuvaneswar regarded as a gem of Orissan architecture emphatically marks a transition between the earlier and the later group of temples. On the stylistic consideration temples are thus roughly assignable in the middle of the 10th century. The Lingaraja temple dating from the late 11th century is the grandest and loftiest temple marking the culmination of the architectural activity at Bhuvneswar.

The Kandariya Mahadeva is the largest and loftiest temple of Khajuraho and Visvanath is much more magnificent with mature plan and designed dimensions. Its superb sculptural embellishment and architectural elaboration on the basis of sculpture architectural and inspirational evidence of Parsvanath temple appears to have been close successor of the Lakman temple having been built.

Developed temples dateable between the 10th and mid 11th century AD situated near Barmer District town. These temples lack ambulatory and consist of Pancharatha or Saptaratha sanctum with developed Nagar Sikhara. They all stand on a standard medieval Pitha with three moldings.

The Vaidyanatha Mahadev temple at Baijnath is located west of Rewa. The Festal of ardhamandapas and decorative design of perforated diamonds at the varandika are typical motifs of the Kalachuri style. The temple is stylistically assignable to the early time, while its panchasakha doorframe with developed ornaments is a later replacement in 11th century.

The Udayesvar temple at Udaypur district is the finest temple of the Paramara style built by King Udayaditya. The temple is surrounded by subsidiary shrines now ruined. The sanctum has seven storeyed sikhara of the Bhumija class with spines carved with gavaksha arches.

In Dhar District, Jamli Jamalesvara temple is a rare orthogonal type of Bhumija temple in Malwa. Its sukanasa is of the common Nagara type showing. Nataraja in the upper medallion surrounded by line figures. It has a five-storied Bhumija Khara. The temple is stylistically assignable to the last quarter of 11th century.

Jain temples are climax of the medieval architecture of Rajasthan and Solanki styles well formed in Delwara group at Mount Abu of which the most important are the Vimal Vashai and Luna Vashi built in 11th century. These temples indeed constitute marvel of stone chiseling and with their minutely carved doorframe's riches, pillar architectures and ceilings excel the rest of the ornamented temple of India.

The most developed and best preserved among the late 11th century Solanki temples situated at Somesvar temple at Gorwad, Siva temple at Sardar, Mata temple at Dhinoj all in Mehasana District.

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Nartans Siva temple is single chambered structure situated centrally in a country yard which is surrounded by a compound wall. The shrine had painted roof typical of Kashmir. In front of sanctum is an ornate tank.

The Trivikrama shrine seems to develop the plan a step further by the addition of a pavilion which is attached to the front of the sanctum-sanctorum, in contrast to the plain mandapa of the Varsha shrine which lacks decoration on the exterior. The two different shrines of Narashtutra show an advance over the earlier shrine of Trivikrama.

From the decorative motifs as also other architectural constituents these temples are definitely of the Vakatka period more certainly and weight to this assessment given by an inscription of the time of Prabhavati. From the inscriptional evidence as well as the architectural style this whole development seems to have taken place between A.D. 400-500. It is also significant in view of the antiquity of this architectural movement that one of the temples in this group Guptarama is cave cum structural temple. The tradition of cave architecture of the Deccan, this shows, was still lingering in this era. The evolution of new temple form from the existing models, this temple form a bridge between the architectural traditions of the north and the south and are an independent expression of the Deccannese architect.

Hampi (Vijaynagar) – 13th to 16th century

Vijaynagar imperial resources in promoting a prolific and distinctive style of architecture is known after their capital city, present Hampi, was found by them. Their temples exist not only in Vijanagar but are spread over the whole of South India. Special feature of gopuras are well proportioned upto nine storied structure. At present these temples are sacred than any other temples. Inscription shows date of each temple. Hazara Ram temple is a late Chalukyan structure.

Boroli situated on the Chambal near Kota in Rajasthan has group of eight temples around a natural fountain. All date from early 10th century. They are other temples also at Buchadit, Kekind and onanerao with Ambika at Jagat. In Rajasthan one famous temple is called Sas Bahu Ka mandir. It is erected in this century. This is a twin temple though the larger temple is more ornate than the smaller one.

Chandrche is situated in a forest village on the bank of Son. The sanctum is all circular structure composed of 16 bhadras which are carried upon the entire elevation from the base of the vedibandh to the tip of the sikhara. Siva temple at Nohta ornate pith is common to the whole temple and is surrounded on the sanctum. Another Kalachuri style temple near Satna marai is a developed panchratha temple with its sikhara and mandapa missing. The temple is slightly more developed than the Nohta and Maihar. The Surwas situated in Shivapuri District and the Saiva temples represent highly ornate specimens of Kachapaghata style also date around in same century.

The Dughesvara Mahadeva temple at Mordrupur in Kheralu District is practically similar to and overall with Sunak temple. Another notable contemporary temple is the Lakulisa temple at Paragarh which is strongly influenced by the regional style of Malwa. Vadnagar in the same district has a temple comparable in size and grandeur to the Rudramala as indicated by the remains of two colossal torana; one of them is in an excellent state of preservation. The celebrated temple of Somanath at Prabhapatan was originally built during the 10th century; it underwent successive demolitions followed by reconstructions.

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8. DEVELOPMENT OF TEMPLE ARCHITECTURE - GROUPES

Temples are erected for the worship of god and that place is called tirth and that place has become a place for that particular god. But we have seen that in one place more than one temples are constructed. What is the reason behind that? Some time it is observed that devoted construct the temple for their satisfaction and Punya. Hindu religions having different sect different temples dedicated to different god and goddesses came into existance. In Jain religion temples and shrines are dedicated to Thirthnkaras and they are 24 in number.

More than dozen group of shrines are situated all over India. These temples complex are assignable to the 7th century to 10th century. Most stylistically and ornate groups are Khajuraho, Bhuvanesvar and Osian.

Kumbariya

Kumbariya in district Banaskhantha of Gujarat has a group of five Jain temples besides a siva temple, all built of Marble. The earliest Jain temple of Mahavira is dated A.D. 1062. The jain temples constitute an important group affiliated to the Solanki style. Mostly temples boasts a full complement of 24 Jinalays. Some features of its layout and decorative design are reminiscent of the Luna vasaial Abu.

Khajuraho

Khajuraho, situated in Madhya pradesh Chhatrapur district has the distinction of possessing one of the most compact and homogeneous group of the Northen temples built under the patronage of the Chevidella rulers. The temples belong to Saiv, Vaishnav and Jain sects; but inspite of divergent sectarian affiliations the dominant architectural and sculptural schemes are homogenous but it is only 10% of the total sculpture it focuses. Like the plan the elevation of the temples also has distinctive features. The temple erected on a lofty platform terrace has an emphatically high adhishthana. The progressive ascent and descent of the superstructures converging to the highest pinnacle lend a peculiar vertical quality and rhythm to the Khajuraho temples.

The Khajuraho temple has pronouncedly individual features. The sanctum is saptaratha on plan and in elevation. Rhythmic accentuation is the keynote of the Khajuraho temple which is further distinguished by a harmonious integration of sculpture with architecture, with an enormous array of lovely sculpture forms ever present.

Bhuvanesvar

Well known temples group at Bhuvanesvar in Orissa. It is developed a distinctive regional school of temple style and traditional architectural nomenclature in the Oriya version. The style seemingly originated during the 7th century with the earlier group of temples at Bhuvaneswar and culminated during the 13th century in the Sun temple at Konarka. Bhuvaneswar with about a hundred temples was the pre-eminent centre of the style and unless otherwise specified the examples are standing before us.

Jagatsukhi

Jagatsukhi situated a little above Manali in Kulu district has a curious miniature Siva temple consisting of a triratha sanctum and a porch. All the constituents of the structure have exceptional design. The curious gem of temple may tentatively be assigned first quarter of 8th century.

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Bajaura

Basheshar temple at Bajaura is one of the best-preserved temple of Himachal Pradesh. The temple has a compact plan consisting of a sanctum preceded by a Kapila on each side. The temple rises on low plain courses surrounded by a bold Vedbandha crowned by Kapotapali. Stylistically the temple is dateable to the first half of century.

Unlike the Vishnu temple of Avantswami, the Avantisvara temple is adorned with few sculptural reliefs. The temple is in the state of ruin and shows only two corner shrines on the east.

Gyaraspur

Gyaraspur situated 36 k.m. of Vidisha is an ancient site with preface reminds of temples dating from the seventh to the tenth centuries. It possesses remains of a large and ornate 10th century Siva temple. Locally called Athkhambha – stylistically this ornate temple complex is coeval with the local Siva Temple and assignable to the quarter of the tenth century A D. Another temple stands stylistically assignable to the close of the 10th century A.D.

Jyeshthesa – Bhutesh

Jyeshthesa group situated on a high plateau consists of the main temple Jyeshthesa with half a dozen subsidiary shrines around. Other group at Bhutesa, situated lower down in the valley has besides the main temple of Bhusete, ten subsidiary shrines around. They are all surrounded by a massive compound wall punctured by a gateway. This stylistic temples are situated in the Kashmir valley.

Osian

The courses of evolution in Osian is towards a greater elaboration of plan and elevation and increasing sophistication of the ornament. There is a steady trend towards the accentuation of height widening the ratio between the size of the sanctum and the highest of the spire.

There are two group of Osain temples. The later ones are more stylized and have pyramidicaled roof of horizontal tiers. The vedibandh of later temples introduce some new designs. These are the common features shared by most later temples. It is to be noted that the 10th century formed a transition period when we find a gradual and selective introduction of the later features.

Third significant group of temples at Osian district Jadhapur in Rajasthan is 22 kms from district head quarter. This group belongs to two series-one early and other late. The earlier is represented by nearly a dozen and the later by about six in number temples.

The earlier Osian temple mostly dating from the 8th century are characterized by certain decorative and architectural peculates. Most of them stand on a high platform like the temples at Khajuraho. The vedibandha molding is bold and simple. The Kalara molding being variegated either partly or fully by ornate square bosses. The terrace is punctuated with sculpture, which are crowned by figures of deities. Temples are normally panchratha on plan and evolution. Generally osian temples consist of plan of a sanctum, antaral,

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rangamandapa and porch. The ceilings of the temples are highly decorated. The sanctum doorway has normally four or five sakhas curved nicely. The subsidiary shrines have a uniform plan and design differing only details of figures and ornaments.

The main deity worshipped in the sanctum is a black stone images of Mahishamardini of 12th century but in the sanctum and other parts of the interior remain more brahmanical images stylistically 8th century indicating that the nucleus of the structure may date from 8th century. In fact the earliest shrine in datable to middle of 8th century A.D. These remaining are similar in plan and design to the subsidiary shrines of Mahavir temple and are likewise assignable between the late 10th and early 11th centuries.

Naresar

Naresar situated 16 k.m. from Gwalior has large group of temples dating from 8th to 12th century of which nine pertain to the copadri sub-style of the early 8th century. While one of these has an exceptional plan with a valabhi sikhara. the remaining eight shrines uniformly consist of a square sanctum. The Naresar group is assignable to the initial years of the 8th century.

Balsave

Balsave in Dhulia district has a group of temples of which the triple shrined temple is only one with sikhara somewhat intact which generally resembles the Malwa type. The constituent shrines are five storyed and Panchratha with a common mandap. The treatment of Vedibandhan and the jangha with surmounting members is reminiscent of Samhki temples of the time of Kumarpala. The Karmata influence is seen in the treatment of the door architecture and in the pillars with circular moldings as if turned on the lathe. The temple dates from the early 12th century.

Maharashtra was almost a second home of the Bhumija style and the plan preferred in the region was orthogonal. In fact the earliest dated Bhumija temple is the Ambarnath situated in Thane District of 11th century. Build on the plan of two squares placed adjacent to each other diagonally, the basic constitutents are a kind of those of Malava type but the treatment and effect are quite different.

Numar

West Numar District or Malwa has group of a Bhmija temple in various stages of decay. They are all cognate five-storied stiletto structures. Some of the temple are contemporary to the Udayesvara temple. This group is situated on the right bank of the Narmada river. This is the pilgrim centre of the region. One temple is roofless; it seems built about 10th century.

The Condesvara temple at Sinner is a large Panchayatana temple with a Nandi-mandapa facing the main shrine. The main shrine has a seven-storyed and Saptaratha Bhumija sikhara. The samvarana roofs of the mandapa and the porches employ decorative motifs derived from early 13th century Karnata architecture.

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PHILOSOPHY AND RELIGION SECTION

PROF. B.B. CHAUBEY

Dear esteemed fellow Delegates,

At the outset I take it my bounden duty to express my deep sense of gratitude to the Members of the Executive Committee of the 40th session of the AIOC and the previous sectional presidents who in their joint meeting held at Baroda Session elected me as the president of this Philsophy and Religion Section which is being held here under the auspices of the University of Madras, Chennai. This section has been one of the most important sections of the AIOC and has been chaired by eminent scholars like Dr. K. Devaraj (1968), Dr. J.S. Jetley (1970), Dr. E.A. Solomon (1974), Dr. Gopikamohan Bhattacharya (1976), Dr. Harnam Singh Sham (1982), Dr. Jaymant Mishra (1984) Dr. A.P. Mishra (1993), Dr. K.K. Chaturvedi (1995) and so on. When I look towards my predecessors I realise my incompetancy, for I am neither a philosopher nor a student of religion in the modern sense of the term. As I have been a student of Veda which is the source of all religion as Manu says: वेदोऽखिलो धर्ममूलम्, I humbly take courage to chair this august gathering of scholars who are well-versed in different disciplines of Indian Philosophy and religion. I am conscious of my limitations, but have a firm faith in your co-operation which alone would make my job easy to conduct the proceedings of the session. I do hope you would extend your full co-operation in conducting the business of the session.

Friends, since we met at Baroda some of our eminent scholars in the field of Philosophy and religion have left this world. Dr. N.K. Devaraj who was a philosopher in the real sense of the term, left this world on Jan 11, 1999 in Lucknow. He was the sectional president of Philosophy and religion section of the AIOC (24th session) held at Varanasi in 1968. My revered guru Pt.Baldeva Upadhyaya, whom you all know personally or by his prolific writings, after living a life of full 100 years left for his heavenly abode on August 10, 1999 in Varanasi. I have had the honour of being his student in M.A. at B.H.U in 1960. There is not a single branch or discipline of Indian Philsophy and religion which he did not touch by his pen. Dr.A.S. Dange a well known Vedic scholar who also contributed a lot to the puranic mythology left this world on August 25, 1999 in Bombay. Dr. K.P. Jog whose work on Sureśvara's Varttika on Aśvamedh Brahmana is well known, left this world on Jan 24, 2000 in Bombay. We, with heavy hearts, condole the sad demise of these eminent scholars.

Friends, every student of Philosophy knows that Philosophy is a pursuit of knowledge and wisdom. As a matter of fact, it is a perception or realisation of the nature of 'Ultimate reality' and its relation with the Universe in general and the human beings in particular, as the latter is the only agency which has the privilege of being provided with faculty of knowledge. As such, we are very proud of having a long tradition of sacred knowledge, since an immemorial period the seers had visualised

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'the knowledge par excellence' in the form of Vedic mantras by their intuition. Veda is the most ancient record of the sacred and authentic knowledge of the nature of the ultimate reality, the universe and its functioning. In India philosophy is significantly called 'Darśana' which means a vision, the vision of 'Reality'. The use of the word 'Darśana', no doubt, is of a later date, but its connotation as such is as old as the Veda itself. In a considerable number of Vedic mantras we do find the use of the root Vdṛś or Vpaś conveying the same sense, i.e. the 'Vision of Reality', as it is evident in the following mantras.

अस्य वामस्य पलितस्य होतुस्तस्य भ्राता मध्यमो अस्त्यश्नः ।
तृतीयो भ्राता घृतपृष्ठो अस्यात्रापश्यं विश्पतिं सप्तपुत्रम् ।। (RV.I.164.1)
अपश्यं गोपामनिपद्यमानमा च परा पथिभिश्चरन्तम् ।
स सध्रीचीः स विषूचीर्वसान आ वरीवर्ति भुवनेष्वन्तः ।। (RV.I.164.31)
तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।
दिवीव चक्षुराततम् ।। (RV.I.22.20)
दर्शं नु विश्वदर्शतं दर्शं रथमधिक्षमि ।
एता जुषत नो गिरः ।। (RV.I.25.18) etc.

Because of its being a vision of reality in the intuition of the Vedic seers the Veda predominates all systems of knowledge. Reasoning, no doubt, is useful and valuable, but it cannot take precedence over intuition. This has been clearly stated by Śabarasvāmin in a verse of his commantary on Mīmāṁsa Sūtra—

प्रत्यक्षेणानुमित्या वा यस्तूपायो न बुध्यते ।
एतं विदन्ति वेदेन तस्माद्वेदस्य वेदता ।।

The Philosophic thinking starts with quests like "what is this universe? Where does it come from? What are the phenomena of nature? Where do they come from? What is that principle which regulates or controls the functioning of the universe? Who am I? What relations I have with the other phenomena of nature? What is the ultimate reality and how I am related to that? What is the goal of life?". Such quests to know the reality are found in abundance in the hymns of the Vedas. Dīrghatamas, the seer of the well-known philosophic 'Asyavāmīya' Sūkta puts a question—

को ददर्श प्रथमं जायमानमस्थन्वन्तं यदनस्था बिभर्ति ।
भूम्या असुरसृगात्मा क्व स्वित्को विद्वांसमुप गात्प्रष्टुमेतत् ।।
(RV.I.164.4)

Who has seen the first born who himself being boneless holds the bony? Where is the Vital breath, blood and the soul of the earth? Who has gone to a scholar with a view to ask this mystery?

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Again Dirghatamas asks—

पृच्छामि त्वा परमन्तं पृथिव्याः पृच्छमि यत्र भुवनस्य नाभिः ।

पृच्छामि त्वा वृष्णो अश्वस्य रेतः पृच्छामि वाचः परमं व्योम ।। (RV.I.164.34)

I ask you the last end of the earth; I ask you the navel of this universe; I ask you the semen (Retas) of the Aśva, the most vigourous one; I ask you the highest abode of Vāk.

Dirghatams himself gives answer to thse questions.—

इयं वेदिः परो अन्तः पृथिव्या अयं यज्ञो भुवनस्य नाभिः ।

अयं सोमो वृष्णो अश्वस्य रेतः ब्रह्मायं वाचः परमं व्योम ।। (RV.I.164.35)

This *Vedi* comprising of *Bhuh, Bhuvah* and *Svaḥ*, is the last end of the earth; this Yajña (viz. cosmic offering of Soma into cosmic (fire) is the navel of the Universe; the cosmic Soma is the *retas* of the most vigourous Aśva; and the Brahmā is the highest abode of *vāk*. Here one must know that the words *Vedi, Yajña, Soma* and *Vāk* are symbolic ones, having their meanings on higher plane.

Viśvakarmā, a seer of RV.X.81 in a very allegorical language asks:

किं स्विदासीदधिष्ठानमारम्भणं कतमत्स्वित्कथासीत् ।

यतो भूमिं जनयन्विश्वकर्मा वि द्यामौर्णोन्महिना विश्वचक्षाः ।।

What was the standing place? What was the act of holding, how did it happen, when the all seeing Viśvakarman, i.e. Parameśvara, while creating the earth had held up the heaven with His own power.

Again the the seer asks—

किंस्विद्वनं क उ स वृक्ष आस यतो द्यावापृथिवी निष्टतक्षुः ।

मनीषिणो मनसा पृच्छतेदु तद्यदध्यातिष्ठद् भुवनानि धारयन् ।। (RV.X.81.4)

O wise ones, ask with a view to know what was the forest and its tree with which the heaven and earth were designed; which was the place where the designer was sitting while holding up the universe.

Again the same Ṛṣi as a questant asks—

परो दिवा पर एना पृथिव्या परो देवेभिरसुरैर्यदस्ति ।

कं स्विद्गर्भं प्रथमं दध्र आपो यत्र देवाः समपश्यन्त विश्वे ।। (RV.I.82.5)

When the absolute Reality is beyond the heaven, beyond the earth, beyond the approaches of Devas and Asuras, then which first element the waters had in their womb where all gods were looking each other together?

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And the same Ṛṣi satisfies his quest by saying—

तमिद्गर्भं प्रथमं दध्र आपो यत्र देवाः समगच्छन्त विश्वे ।

अजस्य नाभावध्येकमर्पितं यस्मिन् विश्वानि भुवनानि तस्थुः ।। (RV.X 82.6)

'Verily him, the Viśvakarman, the waters had in their womb where all gods are going together. In the navel of the unborn the entire *Brahmāṇḍa* has been placed in which all the *lokas* are set at work. Here it has been clearly stated that the entire creatures and the *lokas* dwell in the *Brahmāṇḍa* which is itself set in the navel of Supreme *Brahman'*.

Vāmadeva, the seer of the fourth Maṇḍala of the *Ṛgveda* puts up the similar quest for knowing the reality—

अनायतो अनिबद्धः कथायं न्यङ्ङुत्तानोऽव पद्यते न ।

कया याति स्वधया को ददर्श दिवः स्कम्भः समृतः पाति नाकम् ।। (RV. IV 13.5; 14.5)

Having no support, nor being tied up (with a rope), directed downwards and stretched up why this (sun) does not fall down? With which power it goes? As a pillar of heaven along with Ṛta, it supports the Nāka, i.e. a higher heaven.

In an entire hymn of the Atharvaveda (X.2) which is known as *Brahma-Prakāśanam*, the quest for knowing the cause of every object from a small thing to the hightest one has been expressed and the Absolute cause thereof is said to be the *Brahman*:

केन श्रोत्रियमाप्नोति केनेमं परमेष्ठिनम् ।

केनेममग्निं पूरुषः केन संवत्सरं ममे ।।

ब्रदभ श्रोत्रियमाप्नोति ब्रह्नेमं परमेष्ठिनम् ।

ब्रह्नेममग्निं पूरुषो ब्रह्म संवत्सरं ममे ।।

केन देवाँ अनुक्षियति केन दैवजनीर्विशः ।

केनेदमन्यन्तक्षत्रं केन सत्क्षत्रमुच्यते ।।

ब्रह्म देवाँ अनु क्षियति बह्म दैवजनीर्विशः ।

ब्रह्नेदमन्यत्नक्षत्रं बह्म सत्क्षत्रमुच्मते ।।

केनेयं भूमिर्विहिता केन द्यौरुत्तरा हिता ।

केनेदंमूर्ध्वं तिर्यक्चान्तरिक्षं व्यचो हितम् ।।

ब्रह्म भूमिर्विदितब्रह्म द्यौरुतरा हिता ।

ब्रह्नेदमूर्ध्वं तिर्यक्चान्तरिक्षं व्यचो हितम् ।। (AV.X.2.20-25)

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These questions reveal the ancient thinkers' earnest quest for knowing the ultimate cause and the evolution of the universe therefrom. This is a search for truth. While discussing the nature of ultimate reality and the process of creation many matters related to *Adhyātma, Adhideva, Adhibhūta*, have also been dealt with. The person who were devoted to such thinking more called *Ṛsi, Kavi, Vidvān, Manīṣī, Vipaścit, Vipra, Brahmavādin, Brāhmaṇa, Brahmavid* and so on. Among such personalities most prominent were Dirghatamas, Vāmadeva, Gṛtsamada, Viśvāmitra, Bharadvāja, Atri, Vasiṣṭha, Kaṇva, Madhuchandas, Medhātithi, Aṅgirasa, Gotama, Kutsa, Parucchipa, Agastya, Bṛhaspati, Uśanas, Jamadagni, Trita, Viśvakarman, Nārāyaṇa, Prajāpati, Ambhṛṇa and so on. No doubt every hymn and mantra is full of philosophic thoughts. The following Sūktas have special significance for the philosophic discourses on the nature of the Absolute Reality.

(i) *Asyavāmīya sūkta* (RV.I.164.1-52) of Dīrghatamas

(ii) *Viśvakarmā sūkta* (RV.X.81-82) of Viśvakarmā Bhauvana

(iii) *Aditi or Deva Sūkta* (RV.X.72) of Bṛhaspati

(iv) *Puruṣa-sūkta* (ṚV.X.90) of Narāyaṇa Ṛiṣi

(v) *Hiraṇyagarbha - Sūkta* (RV X.121) of Hiraṇyagarbha.

(vi) *Vāksūkta* (ṚV.X125) of Vāgāmbhṛni

(vii) *Nāsadīya-Sūkta* (ṚV.X.129) of Prajāpati Parameṣṭhin

(viii) *Aghamarṣaṇa Sūkta* (RV.X.190) of Aghamarṣaṇa.

These hymns are traditionally known as philosphic hymns. In the *Atharvaveda* we find at least 50 hymns which are significant from the philosophical points of view. These hymns are—

Virāṭasūkta (VIII 9-10), *Madhuvidyā* (IX.I), *Kāma* (IX.2), *Rṣabha-sūkta*(IX.4), *Pañcandana Aja* (IX.5), *Atithi Sūkta* (IX.6), *Gauḥ Sūkta* (IX.7), *Ātmā-Sūkta* (IX.9-10), *Brahmaprakāśana* (X.2), *Sarvādhāra Brahma* (X.7), *Jyeṣṭha Brahma* (X.8), *Śatānada Gauḥ* (X.9), *Vaśa Gauḥ* (X.10;XII.4), *Brahmandana* (XI.1) *Odaṅa* (XI.3), *Prāṇa* (XI.4), *Brahmacāri* (XI.5), *Ucchisṭa Brahma* (XI.7), *Adhyātma*(XI.8), *Svargandana*(XII.3) *Rohita* (XIII.1-9), *Vrātya Kāṇḍa* (XV 1-18), *Kāla Sūkta* (XIX 53-54) etc.

The philosophic hymns of the *Ṛgveda* and the *Atharvaveda* form the foundation of the *Āraṇyakas* and the *Upaniṣads*. The 12 Principal Upaniṣads, directly or indirectly are connected with their *Saṁhitās*. The author of the Upaniṣads have quoted *Ṛk*-mantras in abundance in support of their doctrines. Sometimes they also quote their Brāhmaṇas of which they are integral parts. It is very difficult to draw a demarcation between the authors of the *Brāhmaṇas, Āranyakas* and the *Upaniṣads* as all of them are connected with the names of their *Śākhā*-promulgators. So the question of disagreement in the matter of the nature of the absolute reality between the authors

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of the *Brāhmaṇas, Āraṇyakas* and *Upaniṣads* does not arise, the difference being only in the style of the treatment of the subject. The Brāhmaṇas visually say many things at a time whereas the Upaniṣads confine themelves to philosophic discourses only related to Brahman, Ātman, Jīva, Jagat, Mokṣa, etc. The Upaniṣads revolve round the concept of Brahman and Ātman the great cosmic principle from which the world evolves and to which it finally returns. The Brahman is the underlying 'Reality' that appears as the manifold world. 'एकं सद् विप्रा बहुधा वदन्ति' is the most prevailing thought of the entire Vedic period from Ṛgveda to the Upaniṣads. In the history of philosophic thoughts the period commencing from *Ṛgveda* and ending up to the Upaniṣads may be termed as a period of 'revelation'.

The second period in the history of Indian philosophic thoughts commences with the systemisation of earlier concepts revealed in the Upaniṣads. A persusal of the entire Vedic literature, especially the Upaniṣads, would reveal that at many different statements, sometimes very contradictory have been given regarding the nature of the 'Ultimate Reality' and the evolution of the Universe. This was due of the fact that the propounders of a specific thought took an element of the Universe as the ultimate cause while the other one took another element. This is the reason for finding supporting evidence in the 'revealed' literature for such alter doctrines. which are apparently contradictory to each other. On the basis of the well-known mantras of the *Nāsadīya Sūkta* (Ṛv.X 129) Pt Madhusudan Ojha has accepted the prevalence of atleast 11 main schools of thought in the Ṛgvedic period itself:

नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत् ।
किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद् गहनं गभीरम् ।।

न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत्प्रकेतः ।
आनीदवातं स्वधया तदेकं तस्माद्धन्यन्न परः किंचनास ।। (RV.X.129.1.2)

These schools of thought were (1) *Sad-asad Vāda*, (2) *Rajovāda*, (3) *Vyomavāda*, (4) *AparaVada*, (5) *Āvaraṇa Vāda*, (6) *Ambho Vāda*, (7) *Amṛtamṛtyuvāda*, (8) *Ahorātra Vāda*, (9) *Devavāda*, (10) *Saṁśaya Vāda*, and (11) *Brahma Vāda*.

1. *Sad-asad Vāda* - This school was sub-divided into three groups (i) *Sad-Vād*, (ii) *Asad Vāda* and *Sad-Asad-Vāda*. The adherents of *Sad Vāda* held that the universe is *sat*, hence its cause must be *sat*. *Sat* cannot come out of *Asat*. The supporting evidence may be seen in the Ṛks 'महस्ते सतो महिमा' (RV VIII.101.11), 'स्वायुधस्य ते सतो भुवनस्य पते वयम्' (RV IX.31.6). In the *Chāndogyopaniṣad*, Āruni, one of the most prominent philosopher (*Brahma Vādin*) of the Brāhmaṇic period, is shown propounding the theory of *Sadvāda* to his son Śvetaketu. Refuting the theory of Asadvāda he clearly says—

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सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्धैक आहुरसदेवेद मग्र आसीदेकमेवाद्वितीयम् । तस्मादसतः सज्जायते ।। कुतस्तु रवलु सोम्यैवं स्यादिदिति होवाच । कथमसतः सजायेतेति । सत्त्वेब सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।। (Ch.Up.VI 2.1.2)

On the other hand, according to the adherents of *Asadvāda*, the universe has come out of *Asat*. The supporting evidence to this theory is found in the *Ṛgveda* itself: 'देवानां पूर्व्ये युगेऽमतः सदजायत' (RV.X.72.3) देवानां युगे प्रथमेऽसतः सदजायत (RV.X.72.3) etc. In the ŚB it is said: असद्वा इदमग्र आसीत् । तदाहुः किं तदसदासीदित्यृषयो वाव तेऽग्रे असदासीदित्याहुः । के ते ऋषय इति प्राणा बा ऋषयः (ŚB VI.1.1.1). The *Tait.up* (II.6.1) says असन्नेव स भवति असद् ब्रह्मेति वेद चेत्; असद्वा इदमग्र आसीत्, ततो वै सदजायत' (Tait up II.7). According to the adherents of the *Sadasadvāda* the universe is the combination of *Sad* and *Asad*. Hence the cause of universe must be the one which is a combination of both *Sad* and *Asad*. This theory seems to have been referred to in a mantra 'सतश्च योनिमसतः विवः' (Yv 13.3).

2. *Rajovāda* - According to this school the cause of universe is *Rajas*. This theory seems to have been refered to in ṚV.I.164.14: सूर्यस्य चक्षू रजसैत्यावृतं तस्मिन्नार्पिता भुवनानि विश्वा.'

3. *Vyomavāda* - According to this school, the universe has come out of *Vyoma* which is the most subtle among the five *Mahābhūtas*. This theory seems to have been referred to in Ṛks — भगो न मेने परमे व्योमन्नधारयद्रोदसी सुदंसाः (RV.I.62.7); ऋचो अक्षरे परमे व्योमन् यस्मिन्देवा अधि विश्बे निषेदुः (RV I.164.39); 'स जायमानः परमे व्योमन्याविरग्निभवन्मातरिश्वने' (RV.I.143.2); स जायमानः परमे व्योमनि ब्रतान्यग्निर्व्रतपा अरक्षत (RV.VI.8.2) 'यो अस्याध्यक्ष परमे व्योमन्' (RV.X.129.7) etc. In the *Chāndogyopaniṣad* Jāivāli Pravāhaṇa is seen speaking the greatness of *Ākāśa* to Śālāvatya:

अस्य लोकस्य का गतिरिति । आकाश इति होवाच । सर्षाणि ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्ते, आलशं प्रत्यस्तं यन्ति, आकाशो ह्येभ्यो ज्यातम् आकाशः परामणम् । (Cha.up.I.9.1.)

4. *Aparavāda* : According to this school, *prakṛti* which is other than *Ātman*, is the cause of creation. This theory negates the *Brahmam* as the cause of the universe. This theory seems to have been referred to in Ṛks: कृणोति पूर्वमपरं शचीभिः (RV.VI.47.15) यथा न पूर्वमपरो जहाति (RV.X.18.5) etc.

5. *Āvaraṇavāda* - *Āvaraṇa* means cover. It gives a shape or form to anything which comes into existence. So the cause of the material world must be the same *Āvarana*? According to the adherents of this school *Tamas* is the main cause of the Universe because it covers everything. In ṚV.X.129.3 it is clearly stated 'तम आसीत्तमसा गूळहमग्रे'.

6. *Ambho Vāda* : According to the adherents of this school, water is the first cause of the universe. This theory seems to have been referred to in Ṛks: आपो ह यद्बइती र्विश्वमायन् गर्भं दधानाजनयन्तीरग्निम्। (RV.X.121.7) The ŚB says आपो ह वा इदमग्र सलिलमेवास । ता अकामयन्त कथं नु प्रजाये महीति । ता अक्षाभ्यँस्तास्तपोऽ । तप्यन्त । तासु तपस्तप्यमानासु हिरण्यमयमाण्डं सम्बभूवाजातो ह तर्दि संवत्सर आस (ŚB.II.1.6.1); अद्भिर्वा इदं सर्वमाप्तम् (ŚB I.1.1.4); आपो वै सर्वे देवा सर्षाणि भूतानि' (ŚB X 5.4.14); आपो वा अस्य प्रतिष्ठ (ŚB IV 5.2.14) etc.

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7. *Amṛta-mṛtyuvāda* - Accoridng to this theory, the universe is a combination of an element which comprises of both *Amṛta* and *Mṛtyu*. Hence its cause must have been of an element which comprises both *Amṛta* and *Mṛtyu*. This theory seems to have been referred to in Ṛks: निवेशयन्नमृतं मर्त्यं च (RV.35.2); 'प्रजायै मृत्यवे त्वत् पुनर्मार्ताण्डमाभरत्' (RV.X.72.9) The ŚB clearly refers to this concept: उभयं हैतग्रे प्रजापतिरास मर्त्तं चैवामृतं च । तस्य प्राणा वामृता आसु: शरीरं मर्त्यम् । स एतेन कर्मणैतया- वृतैकधाजरममृतमात्मानमकुरुत' (ŚB X.1.4.1).

8. *Ahorātravāda* : According to this theory *Ahorātra*, day and night are the main cause of creation. Day is the symbol of *Tejas* and night is the symbol of *Sneha*, 'greasiness'. *Tejas* is also known as *Ānanda* or *Agni* and *Sneha* is also known *Anna* or Soma. The creation takes place with the combination of those two elements (अग्नीषोमात्मकं जगत्' -*Bṛhadjābālopaniṣad*). This theory seems to have been referred to in the Ṛks:विषुरूपे अहनी संचरेते (RVI.123.7); कतरा पूर्वा कतरापरायो: कथा जाते कवय: को विवेद । विश्वं त्मना बिभृतो यद्धनाम विवर्तते अहनी चक्रियेब (RV.I.185.1) The ŚB clearly says द्वयं वा इदं न तृतीयमस्ति शुष्कं चैवार्द्रश्च । यच्छुष्कं तदाग्नेमं यदार्द्रं तत् सौम्यम् (ŚBI.6.3.23).

9. *Devavādavāda* - According to this theory the *Devas* are the cause of universe. This theory seems to have been referred to in the Ṛks: 'महद्देवानामसुरत्वमेकम्' (RV.III.55.1);यद्देवा यतयो यथा भुवनान्यपिन्वत' (RV.X.72.7)

10. *SaṁśayaVāda* - According to this theory no body knows the cause of this universe. This is referred to in the Ṛks—

को अद्धा वेद क इह प्रवोचत्कुत आजाता कुत इयं विसृष्टि: ।
अर्वाग्देवा अस्य विसर्जनेनाऽथा को वेद यत आबभूव ।।
इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न ।
यो अस्याध्यक्ष: परमे व्योमन्त्सो अङ्ग वेद यदि वा न वेद ।। (RV.X.129.6.7)

11. *Brahma-Siddhānta* - This was the most prevailing thought of the Vedic period. In the *Puruṣa sūkta* the 'Ultimate Reality', i.e. *Brahman* has been called *Puruṣa* which has manifested Himself in four fold forms. As a matter of fact it is not a *Vāda* or 'Theory' but an accepted *Siddhānta*. It presents a systematic synthesis of all the *Vādas*. It is not that the ten vādas are irrelevant; these, too, are relevant. The only lacunae of these vādas is that they have not crossed the boundary of the *Viśva* in taking cause thereof. A part cannot be the cause of the whole however much important it may be so. The *Brahma Siddhānta* solves this problem; it is beyond the Universe, not a part of it. This *Brahma Siddhānta* reached its culmination in the *Upaniṣads*.

Friends, it is not possible to discuss these theories in detail. The purpose of my mentioning these *Vādas* here was only to depict a background on which all the systems of Indian Philosophy are based. Pt Madhusūdan Ojha has written separate books on each *Vāda*. He has also written a book entitled *Daśavāda-rahasya* in which he has discussed all the ten *Vādas*, together.

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During the classical period, these philosophical thoughts began to assume definite systematic shapes, and thus received their separate nomenclatures. Among these systems *Sāṅkhya, Yoga, Nyāya, Vaiśeṣika, Mīmāṁsā* and *Vedānta* were most prominent. *Sāṅkhya Darśana* was for the first time systematised and promulgated by Kapila, *Yoga-Darśana* by Patañjali, *Nyāya Darśana* by Gotama, *Vaiśeṣika Darśana* by Kaṇāda, *Mīmāṁsā Darśana* by Jaimimi and *Vedanta Darśana* by Vādarāyaṇa. It is pertinent to note that these six systems unanimously accepted the authority of the vedas. Hence, they were called *Āstika Darśana* (Orthodox). In the classical period there were some philosphic systems which did not accept the Vedas as *śabda pramāna*; hence they were called *Nāstika Darśana* (Hetrodox). To this group belong the three systems, viz., *Cārvāka*, Buddhism and Jainism. A large number of philosophic texts were prepared by the adherents of the both orthodox and heterodox systems. It may be pointed out that among the texts of orthodox systems the *Śrimad Bhagavad Gītā* which formed a part of the *Bhīṣma Parvan* of the *Mahābhārata*, was regarded as an authentic philosophic text.

After the classical period of Indian Philosophy there comes the age of commentaries. A large number of commentaries, giving minute details of their systems, were composed. These commentaries were regarded as authentic as the original ones. Sometimes different commentaries on one and the same text gave rise to different such schools under the one broader system. In this period principal Upaniṣads, Brahmasūtra and Bhagavad Gītā had become standard philosphic texts known as *Prasthāna-trayi*. A propounder of a new school was expected to write commentaries on these texts according to his own system. This tendancy gave rise to the development of many schools of philosphic thought. Ācarya Śankara propounded the doctrine of *Advaitavāda*, Rāmānuja that of *Viśistādvaita*, Nimbārka that of *Acintya bhedābheda*, Madhva that of *Dvaita*, and Vallabacārya that of *Śuddhādvaita*. While writing their commentaries on *Prasthānatrayi* it may be pointed out that the follower of the different schools also wrote *Ṭikas* and Vṛttis, on the Bhāṣyas of their Ācāryas. Thus, a large number of philosophic texts are available today. But the number of such texts which are not available or published is greater.

Friends, it is customary to give a retrospect of the researches done in the field of philosophy and religion during the period between the last and present sessions. As such, it is expected of the President to give full informaiton about the work during the period. Undoubtedly, the quantum of research work done during this period is very large. But it is not possible to give the list of all, because most of these works have not come to my notice. I may give here information about those books which have come to my notice, directly or indirectly.

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1. 'Kalātattvakośa' a lexicon of fundamental concepts of the Indian Arts, Vol III: Primeval elements. *Mahabhūtas*, ed. by Bettina Baumer and published by Motilal Banarasidas, 1998. This volume gives an authentic and comprehensive knowledge of five *Mahābhūtas*, viz., *Ākaśa, Vāyu,, Agni, Āpaḥ* and *Prithivi.*
2. Kalātattvakośa, Vol IV: Manifestation of Nature Sṛṣtivistāra, compiled by Advaitavādini Kaul and Dr. Sukumar Chattopadhyaya, Pub. from Motilal Banarsidass, Delhi 1998. This volume deals with the terms *Indriya, Dravya, Dhātu, Guṇadoṣa Adhibhūta, Adhidaiva, Adhyātma, Sthūla, Sūkṣma; Parā, Sthiti* and *Saṁhāra.*
3. The doctrine and discipline of *Advaita Vedānta* by Dr. L.P. Mishra, the New Bharatiya Book Corporation, Delhi, 1998.
4. 'Knowing a Negative Fact (Anupalabdhi)' by Amal Kumar Harb, New BBC, Delhi, 1999.
5. 'Integralism: Pratyabhijñā and Sri Aurobindo' by Dr. Priyavrata Shukla, New BBC, Delhi, 1999.
6. Knowledge, meaning and institution. Some theories in Indian Logic' by Dr. Raghunath Ghosh, New BBC, Delhi, 1999.
7. 'Encyclopaedia of Philosophy (Indian and Western)' ed by Dr.Dharmendra Goel Ajanta publishers Delhi, 1999.
8. 'Haṭhayoga-Pradīpikā' with comm. by Svami Devanand, Motilal Banarsidass, Delhi, 1999. This book deals with many difficult and advanced Haṭhayoga techniques: *Āsanas, Prāṇāyāma, Mudras, Bandhas* and *Kriyās.*
9. 'Post-Śankara Advaitavedānta' by Madhusūdan Mishra pub. from Easten Book Linkers, Delhi, 1999.
10. Transformation of Creation' by Mukund Lath.
11. 'Problems of Indian Philosophy' by S.P. Dube
12. 'Karma, Freedom and Responsibility' by Aparna Chakrabarti.
13. 'A Glossary of Technical Terms in the commentaries of Śankara, Rāmānuja, Madhva on the Brahmasūtra' by Jaymal.
14. 'The Philosophy of Life' by S.P. Dube
15. साङ्केतिकं तर्कशास्त्रम् (Symbolism in Logic) by Dr. Dharmanand.
16. 'Brahmasūtra-bhāsya' with Hindi comm. by Bhole Baba, Bharatiya Book Corporation, Delhi, 1999.
17. 'Ānandabodhayati' by Rabindra Kumar Panda, pub. from Eastern Book Linkers, Delhi, 1999.
18. 'Nyāya Kusumāñjali' of Udayanacarya, Vol I edited and translated by N.S. Dravid, Indian Council of Philosophical Research, Delhi, 1999.

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Besides the Indian authors, some Western scholars have also contributed to the field of philosophy and religion. Among such works mention may be made of the following texts—

1. Śaiva-Siddhanta: An Indian school of mystical thought' by H.W. Schomerus, Translated by Mary Law; ed by Humphrey Palmer, Motilal Banarsidass, Delhi, 2000.

2. 'Relgious Doctrines in the Mahābharata' by Nicholas Sutton, pub.from MLBD, Delhi, 2000.

3. Encyclopaedia of Indian Philosophies (Vol VIII: Buddhisṭ Philosphy from 100 to 350 A.D), by Karl H. Potter, MLBD, Delhi, 1999.

4. Gaṇesa, Lord of obstacles Lord of Beginning, by Paul B. Courtright, pub. from MLBD, Delhi, 1999.

This work presents a comprehensive study of Gaṇeśa exploring the God's many and changing dimensions covering not only the mythology but also the ritual, the political uses and the modern and Vedic manifestations of the deity.

5. 'Haṭhayoga : Its context, Theory and Practice' by Mikel Burley with foreword by David Frawley, MLBD, Delhi, 2000. This book deals with stereological system of Haṭhayoga with its proper context drawing attention to its continuity with Vedic religion, its initiatory pedigogical structure and to the theoretical underpinning of Hatha Practice.

Research Projects.

Some major research projects have been undertaken by the scholars at various centres of which special mention may be made of the following projects—

1. The Department of Sanskrit, Dr. Hari Singh Gaur University, Sagar had launched a project of preparing Encyclopaedia of Indian Philosophy. I am happy to state that the said project has been completed by a veteran Samkritist at Bachchulal Awasthi in several volumes. However, these volumes are yet to be published.

2. The centre for studies in civilization: Project of History of Indian Science, Philosophy and Culture' (A-15, Nirman Vihar) Delhi has undertaken a project of preparing a Dictionary of Indian Philosophy under the Chief Editorship of Dayakrishna, Arjun Sengupta, G.C. Pande, Rabindra Kumar, V.R. Mehta, Bhuvan Chandel, V. Ramalinga Swamy and S. Bajaz as its members and Dr. Praval Kumar Sen, Vijayanand Kar, Dharmanand as editors. The proposed Dictionary would be based on following guiding principles:

(i) Emphasis on Indian Orientation, (ii) Reference to western parallel, only in extremly pressing cases, (iii) All well-known schools and sub-schools of Indian Philosophical system to be included, (iv) The leading authors of the schools and sub-schools to be included with the available or approximate dates, (v) The length of the concerned entries will depend on the writers' perception of their importance, (vi) The language would be English but simple and readable as the Dictionary is meant for

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both Indian and non-Indian English knowing general public interested in Indian Philospphy, (vii) All technical terms of all Indian schools and sub-schools need not be covered, only the most important ones would be taken care of, (viii) Available reference on the entries and cross reference between the entries will be given, (ix) Whereever possible English translation / description of non-English entries will be given, (x) Diacritical marks will be provided, (xi) The proposed work would contain approximately 3000 entries within 700 pages.

3 The Chinmaya International Foundation, Adi Śankara Nilayam, Veliyanad, Ernakulam (Kerala) under the chairmanship of H.H. Swami Tejomayanand and the Directorship of Dr. A. Ramaswamy Iyengar has undertaken a project of bringing out the critical edition of the *Brahmasūtra* with the commentary of Śankaracarya along with English translation.

Besides these major projects, the Philosophy and Religion Departments of the Indian Universitiess, too, have some research projects. Research scholars are also doing their researches in different disciplines of Indian Philosophy in comparison to each other or that to Western Philosopher.

Research Journals—

Almost all Indian Unversities are publishing their Research Journals in the humanities, and papers related to philosophy and religion are also published therein. Besides these Journals, some specific Journals of Philosophy and religion are also published. Among such Journals we may make mention of the following Journals—

1. Journal of Indian Council of Philosophical Research (JICPR), Editor Dr. Dayakrishna, 36 Tughlakabad, Institutional Area, Mehrauli, Delhi. After the 39th Session of the AIOC the Journal has brought out its two issues Vol XVII No.1, 1999 and Vol XVIII. I would like to mention some of the important papers published in it which show the trends of modern Philosophical researches—

1. A Reconciliation and Reconstruction: An analysis of Upaniṣadic and Buddhist concept of Advaita vis-a-vis Gauḍapāda and Śankara' by G. Mishra.
2. 'Śankara on Kenopaniṣad' by Shashi Prabha Kumar.
3. 'Was Ācārya Śankara responsible for the disappearance of Buddhist Philosophy from India' by Dayakrishna.

II. Journal of Indian Philosophy, Editor-Phylis Grand, Deptt. of Religious studies Mc Mantar University Hamilton, Ontasio, Canada, Kluwer Academic Publishers, Dordrecht The Netherlands, This Journal publishes research papers on Indian Philosophy and Religion written mostly by western scholars. The frequency of the Journal is two-monthly. After the 39 session of AIOC the Journal has brought out its vol 27, Nos. 1-6 (1999) and Vol.28, Nos.1-2 (2000). We may make mention of some of its important papers, published in these issues.

1. 'The two kinds of Anumāna in Bhartṛhari's Vākyapadīya' by Akihiko Akamatsu, Vol 27. No.(1999), pp 17-33.

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2. 'The problem of the Meaning of Yoganidra's name' by Andre Conture, Vol 27, Nr.1 (1999) pp. 35-47
3. 'A note on the phrase ' Dharmakṣetre Kurukṣetré by Minoru Hara, Vol 27 Nr.1, pp 49-66 (1999).
4. 'The concept of purification in some texts of late Indian Buddhism, Vol 27, Nr.1, pp. 83-103 (1999)
5. 'Medhātithi on Sāmānyatodṛṣṭam (Anumānam) by Albrecht Wezier, Vol 24, Nr.1-2 pp (139-157), (1999)
6. 'Śābdabodha,Cognitive Priority and the Odd stories on *Prakāratāvāda* and *Samsargatva-vāda* by Achyutananda Dash, vol 27, Nr.4, pp.325-376 (1999)
7. 'On Destroying the mind: The Yogasūtras in Vidyāranya's Jivanmukti viveka' by Andrew O Fort, Vol. 27, Nr.4, pp 377-395 (1999)
8. 'Gaṅgeśa and Mathurānātha on Siṁha. Vyāghra Lakṣaṇa of Vyāpti' by Toshihiro Wada, Vol 27, Nr.5 pp.397-409 (1999)
9. A Role of Fear in Indian Religious thought with special Reference to Buddhism', by Torkel Brekke, Vol 27, Nr.5, pp 439-467 (1999).
10. 'Self-Intimation, Memory and Personal Indentity' by Jonardon Ganeri, Vol 27, Nr.5, pp 469-83 (1999).
11. 'Paurandarasūtra revisited' by Ramkrishna Bhattacharya, vol 27, Nr.5, pp.485-497 (1999).
12. Sanskrit commentators and Transmission of Texts. Haradatta on Āpastamba Dharmasūtra' by Patrick Olivelle, Vol.27, Nr.6 pp.551-574 (1999).
13. A conservative Approach to Sanskrit Śāstras: Madhusūdana Sarasvati's Prasthānabheda' by Jürgen Hanneder, Vol.27, Nr.6, pp.575-581 (1999).
14. 'Regulating Religious Texts: Access to Texts in Mādhva Vedānta' by Deepak Sharma, Vol.27, Nr.6, pp.583-634.
15. 'Knowledge and Action'-I: Means to the Human End in Bhāṭṭa Mīmāṁsā and Advaita Vedānta' by C. Ramprasad, Vol.28, Nr.1. pp.1-24 (2000).
16. 'Knowlede and action II : Attaining Liberation in Bhāṭṭa Mīmāṁsā and Advaita Vedānta by C.Ramaprasad, Vol.28, Nr.1, pp.25-41 (2000)
17. 'Gangeśa and Mathurādāsa on Simha Vyāghra lakṣaṇa of Vyāpti' by Toshihiro Wada, vol 28, Nr.1 (Cont. from previous Vol 27, Nr.5,p.409) pp.77-98 (2000).

Lectures, Seminars, Conferences etc.

After the last session of the conference many lectures, Seminars, symposia, conferences and Refresher courses were organised at different places. In the year 1999 the Indian Council of Philosophical Research, Delhi Organised the following programmes.

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1. Essay Competion cum young scholars seminar on the 'Concept of 'Svadharama' on July 6-8, 1999 at Delhi.
2. Prof Rama Rao Pappu delivered three National Annual lectures on—
(i) 'Modern Hindu Dharma : The secular and the sacred' at J.N. University, Delhi on July 15, 1999.
(ii) 'Secularisation of Hindu Polity' at Pondichery University on Jul 26-27, 1999.
(iii) 'Secular India' at Andhra Unversity, Vishakhapattanam on July 30-31, 1999.
3. The 11th International Congress of Vedānta was held at Osmania University, Hyderabad on August 9-12, 1999.
4. The 44th Session of the Akhil Bharatiya Darśan Parisat was held under the General Presidentship of Shri Guru Buddhiswami at College Purna Nanded (Maharastra) on Nov.26-28, 1999.
5. International Colloquiam on Indian roots of Chinese Buddhism with Special Reference to Value was held at J.N. University, Delhi on Dec.2-3, 1999.
6. The 74th session of the Indian Philosophical congress was held at Magadh University Bodhgaya on Dec 28-30, 1999.
7. Platinum Jublee Session of the Indian Philosophical Congress was held on Dec 28-Jan 1, 2000.
8. A Two-day National Seminar on Tarka Tāṇḍava of Vyāsa Tirth at constitution club, Rafi Mary, New Delhi on Sep 8-9, 1999. G. Rangacharya was the Director of the Seminar.
9. A two-day National Seminar on 'Rethinking of *Svarāj*' at India International Centre, New Delhi on Jan 24-25, 2000. Prof D.P. Chaṭṭopadhyaya was the Director of the seminar.
10. A three-day National Seminar in 'Dimension of Knowledge was held at Jaipur in the first week of Jan.2000. Prof K.L. Sharma was the Director of the seminar.
11. A three-day National Seminar on the philosophy of Prof.D.P.Chattopadhyaya was held at India International Centre, Delhi on Feb.23-25, 2000. Prof.V.C. Thomous was the Director of the Seminar.
12. A three-day National Seminar on the philosophy of Prof. Sundara Rajan was organised at the Pondichery Universtiy on March14-16,2000. Prof. V.C. Thomous was the Director of the Seminar.
13. A workshop on 'Vidhiviveka' was organised at Rashtriya Sanskrit Vidhyapeetha, Tirupathi on Octorber 25-31, 1999 under the co-ordinatorship of Prof S.R. Bhatt and D. Praladachar.
14. Another workshop on 'Vidhiviveka' was orgnised at Pondichery University on Dec.19-25, 1999 under the co-ordinatorship of Prof S.R. Bhatt and D.Prahladachar.
15. A refresher course on Indian Logic was organised at Academic centre, Butler palace, Lucknow on Dec.1-25, 1999.

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TECHNICAL SCIENCES AND FINE ARTS

DR. SIDDHARTH YESHWANT WAKANKAR

Respected President, Fellow Sectional Presidents, Delegates, Budding Scholars and my dear students, Ladies and Gentlemen,

I deem it a privilege and honour to have been called upon to preside over the deliberations of this Section on Technical Science and Fine Arts in this, the 40th Session of the All India Oriental Conference, being held under the auspices of the Sanskrit Department of the University of Madras, the youngest of the Three Universities established by the British in 1857 A.D. I am grateful to the authorities of the AIOC for offering this opportunity to me. I know there are many scholars much more qualified and distinguished than this humble self, working in this field, who could have ably borne the heavy I responsibility of this office, definitely far better than me. Were worthy, of this high distinction and competent to discharge the responsibilities entrusted to me. I do believe that this honour is done to me not so much for my personal contributions to this fascinating field, but, due more to the generous urge to recognize and appreciate the yeoman services rendered by the Oriental Institute, Baroda, to this and other fields of Indology. It is a sign of the cognizance of the work put forth before the scholarly world by this Research Officer of the Oriental Institute, ever since he joined it in January, 1977. Nobody except myself is aware of my limitations to be audacious to be in this Chair which was previously adorned by such great savants like Mr. G.R. Kaye, Dr. O.C. Gangoly, Dr. Stella Kramrisch, the always active researcher Dr. P.K. Gode, the outstanding scholars Dr. Moti Chandra and Dr. V.S. Agarwal, the versatile genius Dr. V. Raghavan, Dr. U.P. Shah, the veteran Prof. Dr. K.V. Sarma and a host of other intellectual giants from this field. I turn to these illustrious predecessors of mine for inspiration and feel that with your kind help, co-operation and guidance, I shall try to tide over my short-comings and hope that this learned assembly would forgive my drawbacks and extend its whole-hearted co-operation for making our deliberations a real success and everybody will be richer in knowledge during the course of this Session.

I am reminded of a happy coincidence. Dr. U.P. Shah, the then Deputy Director of the Oriental Institute, Baroda, presided over the deliberations of the 24 th Session of the AIOC, held at Banares, way back in October, 1968. After a gap of nearly 32 years, à Research Officer of the same Oriental Institute has been chosen to preside over this 40th Session of the AIOC, which is held at Madras after a gap of 76 years, the previous Session held in the Madras University, in 1924 (the 3rd Session). I think this opportunity offered to me is the result of the work being carried out by this Research Officer of the Oriental Institute and the recognition thereof on the national level.

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I am equally happy to state that this past-student of the middle-sister (i.e. Bombay University) is welcomed in the house of the youngest sister (i.e. Madras University) to share his knowledge with his cousins in the academic field. Madras University has the distinction of being the first University in South India established by the British in 1857 A.D. after the establishment in the same year of the Bombay and Calcutta Universities (which are the elder and the eldest sister respectively).

Before I actually embark upon the task of taking a resume of the work done between October, 1998 and May, 2000, in the subjects falling under our Section, let me spell out the major and genuine difficulties encountered by me while trying to collect the relevant material for the preparation of this Presidential Address.

(1) The irregularity and behind-the-schedule printing of the research journals and their non-availability or non-delivery in time. This has created a vacuum in the Libraries and consequently deprived the scholars of the benefit of knowing the current trends in the research field, thus, paralysing our efforts in this direction.

(2) The less sympathetic, casual and nonco-operative attitude of many of the scholars, who have the competence, but, not desire and keen interest to share their knowledge with other fellow workers in the field. It really pains me at heart. In fact, I am very much constrained to bring to the notice of the scholars that I wrote letters/ reminders/ sent fax messages/ contacted many on the telephone with a sincere request to kindly let me have the information about the seminars/ workshops/ conferences held and the printed matter in the form of books/ papers/ monographs etc. dealing with the subjects falling under our Section. I am very much disheartened to intimate to your good selves that out of nearly 150 scholars/ institutes/ organizations to whom I sent letters, only 20 scholars showed the courtesy of answering my queries. If such a trend continues, then we will be defeating the very purpose for which the sessions of the AIOC are organized. Consequently, in near future, such academic programmes will be rendered redundant. Some of the fellow Sectional Presidents also have exhibited this kind of tendency, which is beyond anybody's comprehension. I sincerely appeal, nay beseech, to all the scholars assembled here to see to it that they do not fall a prey to this malady affecting our intelligentsia.

(3) In almost all the Indian Languages, works are being published on almost all the Indological subjects, but, despite advances in modern technology, it is very very difficult, almost impossible to get information about all such valuable publications coming from the length and breadth of this Blessed Land of ours, unless and until the scholars volunteer their services and extend their whole hearted co-operation to their colleagues in the furtherance of knowledge. There should a collective effort in this direction.

On this background, I would embolden myself to propose a few suggestions to overcome or at least lessen some of our genuine difficulties.

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(1) As far as the subjects covered under our Section, it would be in the fitness of things if Organisations like the Lalit Kala Akademy, Sangit Natak Akademy, Indian National Science Academy and other Organisations working in the field of science and technology take up the work of publishing yearly bibliographies of the research work brought out in the form of books/ papers/ monographs/ reports etc. printed from different States and Union Territories.

(2) A number of original publications written in different Indian languages appear very frequently, but, often one misses reference to them because of the absence of knowledge of all such languages. They should be made available either in Hindi or English for wider consumption by the scholarly world. Alternately, year-books should be published covering the references to all such important works/ papers. The Southern languages are rich in source materials in such subjects like Medicine, Astronomy etc. Local medical traditions play a very prominent role, but, they should be accessible in Hindi or English, so that it spreads to other parts of the country too, paving the way for mutual understanding and awareness and hence, national integration.

(3) We should encourage the commendable trend of some of the science-graduates to delve deep into our hidden heritage. A coordination of Science and Sanskrit scholars should work together for bringing out scientific and technical treatises in Sanskrit with translation/ notes/ comments in consonance with the modern developments and discoveries in science and technology.

(4) Last but not the least. The organisers of academic programmes and publishers of the books in different subjects should make it a point to send information about their activities to the General Secretary of the AIOC, so that the researchers, at least, the Sectional Presidents, will get authentic information for being incorporated in their Speeches. This will go a long way in disseminating knowledge.

THE SECTION:

The name of the section suggests a fusion of the heart and the head/ brain. Though this appears to be a contradictory combination of certain Arts and Sciences, in essence, they are inter-related and inter-connected and complement each other, as both the disciplines are practical in nature and the one set would be incomplete without the other. Every Art has its Science/ technique inherent in it and the success of an artist depends much upon his mastery or command over the technique (tantra) involved and the success of a scientist needs artistic expression/ execution/ skill/ mastery in his job.

THE AIM OF THE ADDRESS:

It shall be my sincere effort to try to take stock of the work that is carried on since October, 1998 when we met last at the 39th Session of the AIOC at Vadodara.

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It may be stated that certain subjects from our Section have assumed greater significance in the modern times, owing to the welcome change in looking at our glorious past/ heritage/ culture with the eye endowed with modern vision, advances in science and technology and the new sight gained as a result of all the research in different areas and fields. It is a very heartening sign that many Sanskrit scholars are trying their best to establish relation between ancient wisdom and modern insight of science and technology. In almost every field, we observe this attempt at a co-relation (samanvaya) which appeared to be a far cry or a difficult thing to reconcile in the years gone by. The two main disciplines which benefited more by this welcome tendency are Architecture (Vastusastra) and Medicine (Ayurveda).

VASTU SASTRA - ARCHITECTURE:

Almost in all the parts of India, some seminars / Conferences etc. were organised on this subject, especially, during the Sanskrit Year.

(1) The Institute of Oriental Study, Thane, Maharashtra, conducted a one-day National Seminar on "Sthapatya in Ancient India" and the experts actively participated.

(2) One of the best seminars on "Temple Arts and Temple Architecture" was organised between 22nd and 24th October, 1999 by the Sukrtindra Oriental Research Institute, Cochin which was attended largely by Sanskrit scholars and practising Architects and Engineers and those engaged in the work of construction of the temples. While discussing the paper of the present President on "Contribution of the Somapuras from Gujarat to Temple Architecture", it was pointed out by Prof. Hari Mohan Pillai that "Gujarat and Kerala are the only two States in India where the traditional way of constructing temples is still followed". The Vol.I. No.1, Oct., 1999 of the Journal of this Institute at Cochin contains 13 papers that were read at this three-day seminar and, the Vol.II. will cover the remaining papers. This will enable the interested persons/ scholars to have a sufficiently clear idea of the progress in this field which is attracting more and more scholars from other disciplines too.

(3) Prof. Hari Mohan Pillai, a practising Architect, organised the 5th National Seminar on Vastuvidya at Vashi, Navi Mumbai on 20th and 21st November, 1999. The theme of the Seminar was "Revival for Cultural Continuity" and the following sub-themes were discussed during the course of the seminar. (1) Design Grammar in Indian Architecture; (2) Aesthetic Science in Vastuvidya; (3) Traditional Technology in Building Art and (4) Canons of Vastuvidya and Modern Building By-laws.

(4) The Vastuvidyapratisthanam, Calicut,, is a research foundation devoted to research in Traditional Architecture of India. It offers non-formal courses in Vastuvidya and provides academic support to like-minded institutions. It also arranges

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seminars, conferences etc. and publishes books on Vastuvidya and Critical commentaries on classic vastu treatises in Sanskrit.

During the period between October, 1998 till February, 2000, this Institute organised five such academic programmes, viz.

(a) Vastuvidya-98. 4th National Convention on Vastuvidya, December, 19-20, 1998, Salem, Tamilnadu.

(b) Vastuvidya-awareness workshop, February,. 26-27th 1999, Kottayam, Kerala.

(c) Vastuvidya-99. 5 th National Conventiori, 20-21st November, 1999, Thane, Maharashtra.

(d) Prasadam - National Seminar on "Temple Arts and Architecture" 22-24th October, 1999,, Cochin, Kerala and

(e) National Seminar on "Shastra and Prayoga in Vastuvidya", February, 23-26, 2000, Calicut University, Kerala.

(5) Sri Sankaracharaya Sanskrit University at Kalady organised a National Seminar on Vastuvidya on 20-21st March, 2000.

(6) The Gandhian Institute of Studies, Varanasi, organised from 28.10.1998 to 02.11.1998, the "Third Congress on Traditional Sciences and Technology of India".

(7) The Department of Sanskrti, Ramakrishna Mission Vivekananda College, Chennai, organised from 17.03.1999 to 21.03.1999, a National Seminar on Art and Architecture.

(8) The Tirumala Tirupati Devasthanams arranged from 05.07.1999 to 08.07.1999, a conference on Vedic Agamas and Silpasadas.

(9) The Dr. B.R. Ambedkar University of Agra, arranged on 20-22 February, 1999 a National Seminar on "Applied Sciences in Sanskrit Literature - Various Aspects of Utility" and

(10) The Govt. Sanskrit College, Pattambi, Kerala, conducted from 29th - 31st January, 2000, a National Seminar on "Scientific Heritage of India".

(11) The Sanskrit Department of the Bombay University, Mumbai, arranged two very interesting and thought - providing National Seminars, wherein some papers bearing on some of the subjects from our Section were presented. Their details are as under:

In the "Trends of Assimilation and Integration in Ancient India" Seminar, 9-11th March, 1999, one paper each on Trends in Indian Art, Architecture, Sculpture and Dance were presented.

In the second Seminar on "Roots of Indian Culture as seen in Ancient Indian Texts", 7-8th March, 2000 two papers dealing with Roots in Dance and India.n Art were presented.

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AESTHETICS:

Dr. Rashmi Poddar, the Hon. Director of the Post Graduate Diploma in Indian Aesthetics, conducted by the Dept. of Philosophy of the Bombay University, Mumbai, supplied me the details about the Course Content which is divided as follows : (1) The Beginnings ; (2) World-view through Architecture and Sculpture; (3) Aesthetic Theories. and Their Application; (4) Painting; (5) Colonial and Modern Aesthetics and (6) Interaction of Cultures. The teachers include renowned scholars from the fields of art-history, archaeology, aesthetics and philosophy. This seminal one-year Diploma has been running for the past one year. I sincerely thank Dr. Rashmi Poddar for kindly sending this information.

ASTRONOMY & ASTROLOGY:

Astrology is more popular with the masses, while Astronomy is supposed to be meant for a class of very few individuals. Sanskrit works dealing with Astronomy are increasingly studied critically and there are scholars who participated in seminars etc. on this interesting subject. More and more scholars with a science background are taking keen interest in studying the ancient Sanskrit texts from the modern view-points.

Prof. Dr. K.V. Sarma, one of the greatest living authorities on Astronomy, esp. Kerala-tradition, was invited to deliver an extensive Key-note Address on "Aryabhata and Aryabhatan Astronomy : Antecedents, Status and Development" in the International Seminar on "Aryabhatiyam" held under the auspices of the Kerala Sastra Sahitya, Parishat at Thiruvananthapuram, Kerala, 12-16 th January, 2000.

The Swadeshi - Science Movement (Kerala),organised a National Seminar on "Scientific Contributions of Aryabhata" at Thiruvananthapuram on 12-13 th June,1999.

Both these programmes were conducted in commemoration of the completion of the 1500th" year since the writing of the Aryabhatiyam in 499 A. D.

Prof. Dr. S.R. Sarma of Aligarh is working on "A Descriptive Catalogue of Indian Astronomical and Time-measuring Instruments" which is a Project sponsored by the Indira Gandhi National Centre for the Arts and funded by the Indian National Science Academy, New Delhi.

I am extremely grateful to Prof. K.V. Sarma for promptly supplying this information.

Prof. Dr. S. Balachandra Rao, the Prof. of Mathematics and the Principal of the National College, Basavanagudi, Bangalore, has recently written a very valuable and interesting book, entitled, "Indian Astronomy", which takes a survey of the development of Astronomy in India from the Vedic times to the present. It will

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definitely create an awareness about Indian Astronomy amongst the interested students as well as general readers. The systematically planned contents and a lucid style will enable the readers to grasp the concepts, techniques and computational procedures developed by the great Indian astronomers like Aryabhata, Brahmagupta,and Bhaskara II. This is the first comprehensive book on Indian Astronomy. A unique feature of this book is that it provides Computer Programmes for the Computerisation of true planetary positions, Lunar and Solar eclipses. A detailed bibliography, glossary and the index further enhance the utility of this book. It is definitely a heartening sight that a Mathematician like Dr. Rao has been working on research projects in Indian Astronomy, which are sponsored by the Indian National Science Academy and he is also actively associated with the National Institute of Advanced study, Bangalore.

The Astrological Research Project and Vishva lyotisa Vidyapeetha, Calcutta, organised the 23d International Astrological Conference from 28th to 31st January, 2000.

Now, we turn to the Western world which is also actively engaged in the research in Astrology. The British Association for the Vedic Astrology, organised one International Conference on "Vedic Astrology" from 24-09 to 26-09-1999.

AYURVEDA & MEDICINE:

Local medicinal traditions is a very interesting and rewarding subject for study and research. Every State in India has its own contribution in this field due to the richness of natural resources. Ayurveda has been the medicine of the masses since times immemorial. So it will be very difficult to take a stock of all the organisations devoted to the study and research of Ayurveda.

The Gujarat Ayurvedic University at Jamnagar, is a pride of the State of Gujarat, it being the only University devoted to the study, spread and research in Ayurveda. Its Vice Chancellor, Dr. P.N.V. Kurup, is a very dynamic scholar who has significantly contributed towards the development of Ayurveda in India and abroad. Under his able guidance, the University has earned international recognition for the pioneering work done in the field of Ayurveda. The Uni. regularly arranges weekly seminars, involving the students and teachers. The Uni. also arranges Ph.D. Pre-submission seminars. In addition to this, the Uni. also arranges National and International Seminars/ Conferences on Ayurveda and allied subjects and actively conducts research projects, publishes books on Ayurveda. It also conducts special courses in Ayurveda for foreign students. Their official News-bulletin, viz. GujAyu News, meant for internal circulation, describes all their activities. Amongst their most recent and important publications may be mentioned the "An Atlas on Ayurvedic Medicinal Flora of Gujarat", Vol.I which was released in January, 2000, at the time of the "International Seminar on Ayurveda and other Traditional Medicines : Scope and Challenges", 5-7th January, 2000. A total number of 220 papers were presented in

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the 20 scientific sessions, besides 23 Key-note addresses and 20 Guest lectures. A very signifcant development towards the research in Ayurveda was the International Congress on Ayruveda - 2000, organised from 28-30th January, 2000 by the Sowparnika Ayurvedic Foundation for Research, Health and Education, Chennai, wherein Guest lectures, embracing all the major subjects, of leading scholars-both Indian and foreign - were arranged.

FINE ARTS - DANCE / MUSIC / PAINTING:

In every State of India, local traditions play a very vital role in the spread of the Fine Arts. There are many smaller and bigger organisations working in these fields and it is really very very difficult to cover the activities of all such organisations. Hence, only a brief treatment is attempted here.

(1) Sangita, a very famous Hindi Monthly Magazine devoted to the spread of Music is published from Hathras. Every issue of this Journal is very important from some or the other point of view. This Academy regularly publishes books in Hindi covering Sangita in all its aspects.

(2) Vadodara, the Sanskaranagari of Gujarat, is very proud of Indian Musicological Society, established in 1970 for the promotion, study and research in the field of Music, including FolkMusic and Indian Dance. This Organisation publishes per year one Journal (Magazine) and publishes valuable books, arranges seminars/ conferences/ workshops/ concerts and other cultural performances, lectures etc. etc. The Vol. 30, Jan-Dec., 1999 Issue of the Journal is a Special Issue on ''Perspectives of Dhrupada'', while, its Vol. 29 Jan-Dec, 1998, was a special issue on ''Essays on Indian Music'' by Josef Kuckertz. Now-a-days, this Journal publishes only Special Issues on some selected topics and the General Editor of the Journal is Prof. R.C., Mehta, whom I thank profusely for supplying this information to me. The recent publications of the IMS include : (1) Folk-songs of South Gujarat in Western Notation, 1998; (2) The Musical Heritage of Sri Muthuswami Dikshitar, 1998; (3) Vanishing Traditions in Music - is a collection of papers published in 1999 and (4) Music : Inter-cultural Aspects - is also a collection of essays, published in 1999.

PAINTING :

The Ragamala Painting is a veritable source-material for research and publication. There are some local traditions here also, expressing the typical style of the area. One of the recent books on this topic is: Jammu Ragamala Paintings, by Sukhdev Singh Charah, 1998. There are many manuscripts in different Institutes and Libraries that deal with this fascinating topic and it will be a daunting task to publish them all and offer a comprehensive book embracing all the aspects of this subject.

It will be in the fitness of things to refer to some work being done in my city of Baroda and the different Institutions affiliated to the Maharaja Sayajirao University at Baroda.

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(1) The Department of Pharmacology of the Baroda Medical College, is conducting a "Study of some of the Pharmacological effects of Shilajit" and the aim of the project is the "Study of antidiabetic and antihyperlipedemic actions of an Ayurvedic component - Shilajit". The project is being carried out under the able guidance of Dr.K.G. Hemavati and her colleagues.

(2) Dr.K.J. Pathak of the Dept. of Medicine from the same Medical College, organised a seminar on "From Maharishi to Millennium" on 12th February, 2000, wherein, he gave a very interesting and informative account of the development of medicine from the Sages the modern period.

I thank Dr. Hemavati and Dr. Pathak for this piece of information.

(3) The Sanskrit Mahavidyalaya of our M.S. University organised on 31.07.1999, a seminar on the interesting topic of "Medical Astrology". The speakers expressed their views on this vital aspect of our life by referring to medicine and Jyotisa text and voiced their opinions which at times were novel and surprising.

(4) The same Sanskrit Mahavidyalaya organised a three day seminar from 17-19th February, 2000 on "Significance of Vastusastra in Town Planning". Simultaneously, an Exhibition also was arranged. Three scholars from the Oriental Institute, viz. Dr. M.L. Wadekar, Dr. Ushaben Brahmachari and Dr. Meenaben Pathak, presented their papers on the following topics respectively: Town Planning with reference to the Mayamatam; Nagararacana as per the Arthasastra of Kautilya and House - planning according to the Matsyapurana. If all the papers presented at this seminar by distinguished scholars are published, it will give a glimpse of the work being done in this field.

(5) The Department of Architecture of the Faculty of Technology and Engineering of the MSU, organised the "Second International Workshop in January, 2000, wherein local as well as students from the Queensland University, Australia, participated and prepared detailed historic studies (Drawings and Report) on the Sursagar Lake of Baroda. The students of the same Architecture Dept. under the guidance of their teachers - carried out detailed studies of the most important and old building of the M.S. University of Baroda which have great value as far as heritage and architectural aspects are concerned. These buildings predominantly represent Hindu, Islamic and Indo-serasonic styles which prevailed in this part of India.

I am grateful to Prof. Vijay Matai and his colleagues for this piece of information.

Now, we turn to Sangita. The Dinkar Memorial Research Centre for Music and the Saraswati Sangit Vidyalaya organised a four-day workshop titled, "Dhangadar Bandishe-Rangatdar Gayan" from 13-16th February, 2000, where Shri Arun Kashalkar - an eminent exponent of Agra Gharana, guided the participants in classical vocal music.

I thank Shri Prabhakar Date for this information.

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The Gujarat Sangit Natya Academy and the Department of Instrumental Music of the Faculty of Performing Arts of the MSU, jointly organised a Sangit Shibir, viz. Sitar Vadan Ghanistha Talim between 9-15th November, 1998 under the guidance of the well-known Sitar maestro, Pandit Arvind Parikh of Mumbai. Twenty students including 4 staff-members participated in it. Shri Madhukar N. Gurav provided the Tabla accompaniment.

I thank Shri Gurav for this information.

I shall be failing in my duty if I do not express my deep sense of gratitude to those very few scholars - who spared their very valuable time from their heavy schedule and showed the courtesy of sending some information which they possessed, so that I could incorporate those details in this Presidential Address. The scholars are : Prof. Dr. K.V. Sarma, Shri A.V. Balasubramanian, both from Chennai; Dr. Achyutan of the Vastuvidyapratisthanam, Calicut; Prof. Hari Mohan Pillai of New Panvel; Dr. Vijay V. Bedekar of the Institute for Oriental Study; Thane, Maharashtra, Dr. Devanganaben Desai, Dr. Rashmi Poddar, Prof. Dr. Mrs. Alka Bakre of the Sanskrit Dept. of the Bombay University, Mumbai; Prof. Dr.B. Narasimcharyulu of Osmania Uni., Hyderabad; Dr. Mrs. Bidyut Lata Ray, Nayagarh, Orissa; the Director of the Prince of Wales Museum, Mumbai (Dr. Kalpanaben Desai and her staff); Prof. Dr. B.B. Chaubey of Hoshiarpur, Panjab; Dr. P.N.V. Kurup, the Vice Chancellor of the Gujarat Ayurvedic University, Jamnagar; Prof. Dr. S.R. Leela, Bangalore; Prof. Dr. C. Rajendran, Calicut University; I may be excused if I have missed anybody's name due to oversight.

Before concluding, I sincerely request your good selves to kindly excuse me for any omissions. I just desire to bring to your kind notice that I have spared no pains to collect information from all the quarters of India and that I have tried my best to make this resume as much useful as was possible by making use of the material that was available to me at Baroda. Still, I might have missed reference to my dear and near friends and colleagues and I earnestly crave your indulgence for the same.

I profusely thank you all for the patient hearing you have given to my talk.

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SOUTH-EAST ASIAN STUDIES

PROF. ABDUL ALI

Distinguished Delegates and Friends,

I am deeply grateful to the authorities of the All-India Oriental Conference for the honours shown to me in inviting me to preside over the South-East Asian Section of the 40th Session of the Conference.

The vast South-East Asian region comprising the eastern Asiatic mainland and the immense archipelago including Indonesia and the Philippines, stretches about 4000 miles (6400 kms.) at its farthest extent and covers an area of about 5000,000 square miles. It has been a vital and fertile region for the intermingling and interaction of different historical factors and cultural currents from very ancient times. Its main underlying characteristic is that it is the most diverse region on earth, which has given birth to hundreds of ethnic groups and languages down the ages. It is also marked by a large number of cultures that are not found anywhere else in the world. Nevertheless, despite all the ethnic, linguistic and cultural variations found in it, this vast area has been looked upon by its neighbours from time immemorial as a region in its own right, as it abounds in broad commonalities that have kept its people united across time. For example, studies in historical linguistics have revealed the fact that the vast majority of South-East Asian languages either originated from common roots or have been long and inseparably interlinked. Besides, common views of gender, family structure, and social organization are clearly discernible throughout mainland and insular South-East Asia. In short, a distinctly common commercial and cultural inheritance has had its impact on the entire region for several centuries.

This region has also been heir to Hindu, Buddhist, Animistic and Islamic traditions. Of the above major religio-cultural systems, Islam, being the youngest religion, was the last to enter and establish itself in it. In the course of time it emerged as a great cultural and political force. While doing so, it was not only greatly influenced, but also even considerably reformulated by the existing traditions of this regions namely Hindu, Buddhist and Confucian. But matters relating to Islam and Muslims in South-East Asia have been a neglected subject of study. The Muslims of this region have not got the same attention as their counterparts in West Asia got for various historical and geopolitical reasons. Moreover, the available Western sources of information about Islam and Muslims are far from being reliable as they are vitiated not only by their misconceptions about this religion, but also by their own neo-imperialist interests. An attempt has been made below to give a brief introduction about Islam and Muslims in South-East Asia.

Islam is the religion of millions of people in South-East Asia. The Muslim population is concentrated in what is known as the 'Muslim Archipelago' extending from southern Thailand through Malaysia and Indonesia to the southern Philippines.

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The main characteristic of Islam in this region is that the cultural realities of South-East Asia derived from indigenous philosophies and different local traditions are adequately reflected in it. The Muslim countries of this region are briefly introduced below.

Malaysia

It consists of two different regions: Peninsular Malaysia or the Malay Peninsula at the southern extremity of the mainland of Asia and East Malaysia on the island of Borneo. It has a total area of 1,27,584 square miles. To the north it is bordered by Thailand. In the south at the top of the Peninsula is the island republic of Singapore. In the southeast across the Strait of Malacca is the Indonesian island of Sumatra.

Since the Malay Peninsula is situated at one of the great maritime cross-roads of the world, it has long been the meeting place of people from other parts of Asia. Malaysia is a multi-racial society. The Malays constituting about two-thirds of its population are overwhelmingly Muslims, who dominate the country in the political field. Their language called Bhasa Malaysia is the official language of the country. Among the other races, the Chinese make up about one-third of its peninsular population, while the people from South Asia, namely Indians, Pakistanis and Tamils from Sri Lanka constitute about 10% of its population.

The spread of Islam in the Malay Archipelago was hastened by several important factors. It is said that merchants and Sufis from India and Arab countries introduced Islam in this region which attracted both higher and lower classes of its population. This led to the emergence of several Islamic Malay kingdoms such as Perlak (now part of Indonesia) and Malacca which strengthened the roots of Islam. Malacca, a prosperous trading centre by virtue of its trade with China and the Muslim world, now became a great Islamic theological centre, from where Muslim preachers went to other Malay lands and spread the message of Islam. Manṣū Shah (1458-77), the great ruler of Malacca, conquered all the Malay Peninsula upto the border of Burma and the central part of Sumatra. He liberally patronized 'ulama' and Sufis. It was during his rule that the process of Islamization of Malaya was completed, following which Arabic script was adopted by its language, while Islam became the law of the land. The arrival of Islam was accompanied by the establishment of religious schools which provided education and literacy to the people. Side by side with teachers and 'ulama', various Sufi orders also attracted the masses into their folds. For instance, the Naqshbandīyah order still holds particular sway in the northern Malay states.

But later the fall of Malacca to the Portuguese initiated the new era of Western imperialism, following which the Malay world was divided and ruled by the British, Dutch and Spanish, while Islam receded into the background. Thenceforth, the imperialists, particularly the British encouraged the rapid growth of non-Malay immigrants mostly Chinese and Indians as labourers for tin mines and rubber plantations. This in turn forced the Malays to pay serious attention to maintenance of

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their own supremacy. And they took to Islamic revivalism as an effective tool for asserting their identity and leadership in their multi-religious society.

Indonesia

Indonesia is another important Muslim-majority country of this region. It is composed of some 13,670 islands and covers an area of about 7,52,400 square miles. Petroleum, natural gas, tin, manganese, copper, nickel, bauxite, iron, sulphur, etc., are its main natural resources. As is evident from the available archeological evidence and historical accounts, Islam was first brought to the ports of northern Sumatra by Indian Muslim merchants, traders and Sufis in the thirteenth century, from where it spread to the remaining islands in the next two centuries by replacing Hinduism and Buddhism in a peaceful way, thereby adapting itself to the prevalent local values and traditions. The mystical Islam introduced in this land also stressed the salvation of the individual through meditation and introspective personal piety rather than purification of the faith from extraneous elements. That is one main reason why strong Muslim communities are still found adhering to non-Muslim traditions and practices. The arrival of Islam there through the channel of traders and Sufis was followed by the development of a markedly mystical religious literatures where Muslim legends of saints were combined with Hindu-derived mythologies that constitute the traditional roots of Indonesian literature.

But during the 16th century the newly founded Muslim trading kingdoms could not forge unity and fought among themselves for supremacy. This not only weakened their position, but also enabled the Western colonial powers, namely the Portuguese, Spaniards, Dutch and British, to occupy this area by sowing the seeds of dissension among the local rulers. And by the end of the 17th century the Dutch had established their full economic and political control over almost all Indonesian islands. This led to a marked decline of the indigenous Indonesian literature in the 18th and 19th centuries.

The very name Indonesia implies a nation of multi-religious adherents despite the fact that the Muslims comprising about 90% of its population are in the majority. It got independence from the Dutch colonial domination in 1949. It was also a major participant in the creation of the Association of South-East Asian Nations (ASEAN) in 1967.

Brunei

The state of Brunei meaning Abode of Peace is a small independent Islamic sultanate on the northern coast of the island of Borneo. Having an area of 2,226 square miles, it is bounded to the north by the South China Sea and on all other sides by the East Malaysian state of Sarwak. It became independent in 1984 after having been a British protectorate since 1888. The Malays constitute about two-thirds of its population, while the Chinese number about one-fifths.

The official language of this country is Malay, while English is used here as a major second language. As elsewhere, the Malays are predominantly Muslims, while

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the Chinese are Buddhists, Taoists or Confucians. Islam reached this country in the 15th century. Awang Alak Betar became its first Muslim ruler. He embraced Islam in 1425 and adopted the Muslim name of Muhammad while on a visit to Malacca to meet Sultān Muḥammad Shāh, who introduced him to the fundamentals of this religion. During his rule the distinguished Arab scholar and preacher Sultan Barakat visited Brunei and devoted himself to the preaching of Islam, due to which it spread throughout the length and breadth of this country. The sultan of Brunei was so much impressed by Barakat that he married his daughter to him.

As is well-known, the economy of Brunei is totally dependent on its vast resources of petroleum and natural gas. Being one of the world's wealthiest oil-producers it has developed a very rich and affluent society. Rubber, natural gas and timber are the other major exports of this country.

Muslims as a Sizable Minority in the Philippines

In addition to the above, Muslims constitute sizable minorities in several other countries of this region, namely Philippines, Thailand, Singapore, Southeast Cambodia and southern Vietnam. Of them the Philippines has been an abode of Islam since the 14th century. Earlier, almost the whole of the southern Philippines had been under the Muslims. But in the course of time the Portuguese, Spanish and American colonialists conquered and subjugated them, thereby giving birth to what is known as the Moro problem which has defied solution ever since.

The Filipino Muslims constituting about 10% of the population of that country were called by the Spaniards as Moros because their religious practices resembled those of the Moors of Muslim Spain. They are generally poor and backward. They are concentrated in the southern provinces of Mindanao and Sulu, while the Christian Filipinos are settled in the islands of Luzon and the Visayas. When the Spaniards began their colonization of this country in 1565, they seemed to take revenge on the Muslims by suppressing them to a considerable extent for the latter's earlier occupation of Spain for several centuries. It was the main reason that they have since remained poor and backward. Had it been another European country, the tone and style of their administration might have been different.

The main cause of the current Moro problem was that when the Philippines was granted independence by the United States in 1945, the Moros were treated as second-rate citizens and their administration was transferred to the Christian Filipino elite. This not only adversely affected their interests and welfare, but also put them in a state of subjugation. Thus the antagonistic situation caused for the Moros by various colonial policies not only prohibited them from pursuing and realizing their politico-religious aspirations, but also created in them a general feeling of alienation and unrest. This in turn compelled them to embark upon the course of confrontation. As such they formed in 1960's the Moro National Liberation Front which has been fighting incessantly for autonomy and independence. And that is still a burning problem.

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Spurt in Evangelical Activities and Islamic Resurgence

It is worthy of mention in this context that Islam in this region was by and large unaffected by the religious reform movements that took place from time to time in the Middle East. This region witnessed Islamic resurgence for the first time following the spurt in evangelical activities launched by Christian missionaries in the wake of the arrival of the Western colonial powers in the 15th and 16th centuries, who not only preached Christianity, but also systematically confused and distorted Islam.

Since the memories of the years of the Crusade wars, occupation of Spain by Muslims for several centuries and the siege of Vienna in the 15th century by Muslim Turks had been quite fresh in their mind, they took to proselytization work with all the means at their command. Their activity was not confined to the non-Muslims alone, but they tried to convert Muslims also by advocating a policy of 'emancipation of Muslims from their own religion'. But the Muslims remained firm in their commitment to Islam. This led to a race between Islam and Christianity in South-East Asia. The Muslims viewed this development as a threat not only to their religious and cultural identity, but also to their political dominance. And they took to Islamic revivalism as a means of fighting this menace, for they saw no better way of safeguarding their interests than through Islamic resurgence. Thus the movement of Islamic revivalism in South-East Asia was mainly a political reaction to evangelical activities of the colonial West.

Even after their independence, the Muslims, mostly the common people under the influence of the *ulama* stuck to the policy of Islamic revivalism. This simultaneously forced non-Muslim groups also to turn to their own religions with a view to maintaining their identity and strengthening their cultural traditions.

It is obvious from the above that the movement of religious resurgence triggered by the arrival of colonial powers in this region not only created and widened the gulf between different religious communities, but also severely struck at the roots of the age-old common bonds that existed among them from ancient times. For example, peace and security of this region is endangered by the Moro problem in the Philippines and by the devout Muslim, resource-rich province Aceh's bloody separatist dispute. Needless to say that independence for Aceh would not only signal the breakup of Indonesia, but also threaten regional stability.

CONCLUSION

In conclusion it may fairly be said that Islam has been a great cultural and political force in South-East Asia, and that the Muslim countries along with the Philippines, Singapore and Thailand are progressing and moving up in comparison to the remaining states of this region, namely Cambodia, Laos, Myanmar, and Vietnam which are among the world's poorest countries. But notwithstanding these facts, no serious attention has so far been paid by scholars to study the literary, cultural and artistic heritage of these people. Thus there is need to undertake indepth study and research

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on Islam and Muslims in the multi-religious and pluralistic South-East Asian region in the true historical perspective.

In addition to the above, ethnic polarization caused by religious antagonism in recent times at the cost of philosophical and spiritual aspects of different religions in various parts of this region as well as the modern cultural and civilizational trends stimulated by both indigenous and neo-colonialist forces also deserve our attention in order to be able to delineate the factors that have led to intensification of tension in this contemporary culturally rich but economically and technologically backward region. Finally, the need to further study on the broad commonalties that have kept its people united through the age cannot be overemphasized. Thank you for giving me a patient hearing.

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THE WEST ASIAN STUDIES SECTION

Prof. GHULAM MURSALEEN

Mr. President, Delegates, ladies and gentlemen,

I am grateful to the Executive Committee of the All India Oriental Conference for the honour they have done by electing me Sectional President of the West Asian Studies Section for this 40th session being held at Chennai. I deem it a great privilege to be able to express my views on a West Asian theme which might be of interest to the distinguished scholars gathered here.

In this brief address, effort has been made to trace the major trends in Palestinian Literature which has a distinct identity within the broad context of Arabic literature due to unique historical experiences of the Palestinian Arabs in the 20th century. My presentation will highlight this distinctiveness of Palestinian literature and we have taken 1917 - the year of Balfour Declaration - as our starting point.

Modern Arabic literature cannot be studied without a proper understanding of the classical Arabic literature which dates back to the pre-Islamic period that developed in the Arabian Peninsula in the form of oral tradition. This reached the zenith of its development during the tenth and eleventh centuries. The period between fourteenth and nineteenth centuries is known as the period of decline and termed as "age of depression". From the nineteenth century, Arabic literature began to revive first by imitating the classical literary heritage and then by adopting modern and western trends, themes and views which continue to this day.

Nonetheless Arabic literature has a vast expanse of area which it covers and due to certain pecularities of the region, it adopts trends of that region as it confronts the political, social and cultural mileau. In this context, it can be said that modern Palestinian literature may be defined as the Arabic literature written by the Palestinians after 1870 and it has intrinsic relation with modern Arabic literature. This can also be exemplified as Egyptian literature written by Egyptians and Iraqi literature by Iraqis. The problem of Palestinian literature demands a more specific definition of who is a Palestinian.

After the first major political change in 1948 when Arabs were defeated by the Jews and Jewish national home-land was created in Palestine, the Palestinian Arab population was split in to two groups. One group included those Palestinians who lived outside Palestine whether in Arab states (like, Lebanon, Jordan, Egypt, Syria and Iraq) or in Europe and United States. The second group consisted of those Palestinian Arab population who lived within the borders of Palestine and remained in the newly founded Israel even after 1967 war. However, Palestinian literature can be divided into four different periods: (1) from 1917 to 1948, i.e., the period from Balfour Declaration to the creation of Jewish national home-land in Palestine; (2) from 1948 to 1967, i.e., the period between the two major defeats of the Palestinians as well as other Arab States by the Jews; (3) from 1967 to 1987, i.e., the period from

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the defeat of 1967 to the eruption of the *intifada* (Palestinian uprising), and (4) from 1987 to present day.

Literary Trends between 1917 and 1948

The literature produced by the Palestinians is termed as the literature of resistance (Adah al-Muqawamah), and the poetry as resistance poetry (Shri al-Mugawamah). One of the earliest resistant poets was Abd -al-Rahim Mahmud who died on the battle field near Nazareth in 1948 at an early age of 35. Before the creation of Jewish home-land in Palestine in 1948, Palestine was highly developed Arab land in the field of Arabic literature and during the mandate period, education was also at a high level with its schools, seminaries and teachers' training colleges etc.

However, after capturing Palestine from the Turks in 1917, the British army was very much praised by many Palestinian poets of the time. These poets described Great Britain in their poetry as a faithful ally to the Arabs who rescued them from the Turkish oppression and a number of poems in praise of the Britishers were composed by them. Shaikh Ali al-Rimawi (1860-1919) described in one of his poems that the Turkish period was dark and victory of British army brought happiness to the inhabitants of Palestine. Iskandar al-Khuri al-Baytjali (1890-1973) in his poem portrays Palestine of Ottoman period as a thin and weak girl. But after British occupation of Palestine, the girl became full of youthfulness and activitiy. The other poets also expressed general feelings of happiness, such as, Ibrahim Baz al-Hadda.

But apart from the above, there were some poets who expressed much doubts about the Britishers' intention and their goodwill towards the Arabs especially the Palestinians. Among them the best examples are of Wadi al-bustani (1888-1954) and Ibrahim Tuqan who mentioned many severe points of doubts in their several poems from the first day of Balfour Declaration. However, the pleasant image of Britain did not last for long. It began to change after the British policy of facilitating the transformation of the country into Jewish National Home, in accordance with the Balfour Declaration, was openly persued. Now the attitude of Palestinian poets entirely changed and they began to describe that the principal enemy was not the Jews but the British. Since then, all the Palestinian writers and poets wrote against the British and there was hardly a Palestinian writer who did not write in this vein, such as, the poet Kamal nasir -1973, Ibrahim Dabbagh, Iskandar al-Khuri, Muhiuddin al-Hajj Isa, Ibrahim Tuqan, etc. who all wrote against the creation of Zionist home-land in Palestine from their own different angles. But one thing was almost common in their writings that Balfour Declaration was the origin of Zionists' aspiration in Palestine.

Palestinian poets while composing ellegies of deads, they described self-sacrifices and brave acts of the Arabs who were killed in fighting against the British and Zionists. Hence, their hatredness to the Jews may be seen in their poetry. These include Mutlaq Abd al-Khaliq (1901-1937), Abu Salma Abd al-Karim al-Karmi (1911-1981) and Ibrahim Tuqan.

After the creation of Israel in 1948, Jews started purchasing land in Palestine. The Palestinian poets gave a great deal of attention on this issue, in their poetry.

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They expressed deep feeling about the loss of the land and much concern, by attacking Palestinian sellers and brokers; they also warned the people of the danger of land-selling to the Jews. Similarly, they criticised the leaders of the newly founded Palestinian parties, such as, *Istiqlal* party (1932), *Islah* party (1933) and some other parties. Burhan al-Abbushi in his poem said that the wicked leaders had sold the country (Palestine) and also attacked the traditional leadership; he called the youth of the nation to come forward and to take over the leadership.

However, in the early days of the mandate, the poets showed their confidence that the Palestinians would overcome their problems and they would be victorious over the British and Zionists. But in the later period, they showed the fear of losing the country to the Jews. Anticipation of difficult future, prediction of disaster, etc. began to be reflected in their poetry of late thirties and forties untill in 1948 when Israel was created in Palestine.

Trends Between 1948 and 1967

The 1948 Arab-Israeli war resulted in the uprooting of hundreds of thousands of Palestinian Arabs- Christians and Muslims from their homes and native land who became refugees in several Arab-states, Europe and U.S.A. This exodus continued till the end of the 1967 Arab-Israeli war when again more than 400,000 Palestinians were displaced from their homes, most of them were educated then a great number of poets and prose writers of Arab host countries wrote on the Palestinian refugees and criticised Palestinian leadership and called upon the Arab States to be united against the Zionist oppression.

However, the trends, found in the writings of the Palestinians between 1948 and 1967, are the miserable condition of the Palestinian Arab refugees; their desire for return; the bitter experience of successive defeats in war; and the fidai's case.

It is reflected from the writings of the refugees that they themselves, especially their leaders on the one hand and the world community, particularly the west on the other, were responsible for the calamity which the Palestinian Arab refugees were facing. Arab poets, in general, wherever they be, accused Arab governments 'faithfulness towards Palestine. Regarding the role of the United States in the Arab-Israeli conflict, Khalid A. Sulayman, in his book. *Palestinian and Modern Arabic Poetry*, has rightly said, 'it is noticeable that, after 1948, an ugly image of the United States began to replace that of Britain as the guilty party. Among the many poems reflecting this image is Sabir Falhut's poem *al-Khayma wal-Qamar* (the tent and the Moon). This poem carries a message from a Palestinian refugee to the American astronauts who landed on the moon for the first time in history in 1969. The refugee reminds the astronauts of what the United States has been doing to the Palestinians. In addition, America's crime against other countries, such as Vietnam, are recalled in the poem. The poem makes it clear that, however, much the United States endeavours to project a good image of itself, whether by pretending to be a peaceful nation or by demonstrating technical superiority in space, its bad deeds on earth remain the true characteristic features of its ugly image''.

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In fact, the tragedy of Palestinian refugees was not confined only to loss of their homes and land, but the main tragedy was that they were deprived of human rights. They were heart broken and down trodden persons like animals living either in caves or in flimsy tents suffering from hunger. Of course, with passage of time, some of them wereable to pass their lives comfortably, but the trend of being alieness (garibi) and longing to return is always found in their writings.

Jabra Ibrahim Jabra (1919 -) was born in Palestine, settled in Iraq after 1948 and is recognized as a leading novelist, poet and critic. He did not suffer from poverty, nor live in a refugee camp. Despite of this, he did not hide his feeling that he has been living in exile since he left Palestine. Other Palestinian poets like Mahmud Salim (1916-) Tawfiq Sayigh (1932-1971), Fadwa Tuqan (1917-) and others wrote in the same trends. A Palestinian poet Yousuf al-Khatib (1913-) often seeks news from the wind, the stars and the birds about his home and land. The gist of one of his poems, *Buhayrat al-Zaytun* (the lake of olive trees), is that Al-Khatib is very much worried about his house and village after they have become Israeli property and tries to appease his anxiety by asking the wind about his home and village. The wind informs him bad news that the trees in the courtyard of his house are faded and house itself is depressed and dull after its owner left it. Then, he turned to the stars, asking them the same question and when the news of wind is confirmed, he, with much grief, sends the following message to his village through the flock of birds : "we have not tasted sleep, wakeful through remembering you, tearful because of our separation from you; and all the time we gaze at the sky, observing your sad face etc."

Besides above, humiliation is the main reflection in their poetry because of the two recurring defeats and their strangeness in new places, The Arabic word "*Ar*", "*Dhul*", "*Jush*" and likewise are frequently used by the Palestinian poets.

The Trends Between 1967 and 1987.

The 1967 war between Israel and Arab States was a landmark not only for political and historical affairs, but also for cultural as well as literary terms. The intellectuals produced unlimited literature, both in prose and poetry, in analyzing the reasons for defeat (naksa) of the Arab armies. The geographic change that occured after the war is reflected in the literary activity of both the branches of Palestinian liteature - one outside the borders of Israel and the other within it. Now, a third branch was added, i.e., the literature of occupied territories of the West Bank and Gaza Strip. The prominent writers of this branch were Jabra Ibrahim Jabra, Afnan-al-Qasim, Rashid Abu Shawir (1942-), Yahya Yakhluf (1944-), Mahmud Darwish (1941-), Zaki Darwish (1944-). The trends in the writings of these intellectuals, during the post 1967 Palestinian literature, remained almost the same as it had been before the war. From this time, the Israeli Arabs wrote much for their readers in Cairo and Beirut and less for their traditional readers at home. The most prominent among them were Emile Habibi (1921-96), Samih Qasim (1939-), Mahmud Darwish (1941-), Tawfiq Zayyad (1932-94) and Riyad Baydas (1960-).

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The sense of solidarity and co-operation among the three branches of literature may be seen in the modern Palestinian literature in the early 1970s and this increased during the late 1970s and early 1980s. From this time Palestinian writers and critics of the occupied territories, namely A'sad al-A'sad (1947-), al-Mutawakkil Taha (1953-), Hanan 'Awwad (1951-) and others, agreed to write for Arabic Journals and Newspapers publishing from Israel, such as, *al-Jadid, al-Mawakib* and *al-Ittihad.* These journals and newspapers now also started to include the writings and criticism about Palestinian affairs produced by the Palestinians from the various diasporas. Conversely, the writings of the Israeli Arabs were being included in the journals, such as al-Katib, published from the occupied territories alongwith other periodicals brought out from various diasporas, such as *Al-Karmil, shu'un Filastiniyya, Filastin al-Thowra* and *Balsam*.

The Trends after 1987 and Conclusion

The *intifada* (uprising) was launched by Palestinian in Gaza and West Bank in 1987. Though the violence did not spill over Israel proper, it affected the Arabs of Israel and their relation with other two branches of the Palestinian People. The Palestinians in various diasporas were obviously affected by the *intifada*, especially, in economic terms. However, from this time, there has been no distinction in the writings of the three branches of the Palestinians. Hence, sense of consolidation and unity among all these branches is reflected in the literature of this period. Prose literature gradually increased after 1987 in comparison to poetic one. Short stories were generally written and that too sometimes in the form of slogans and stereotyped and the characters of these short stories were referred to as, 'the boy', 'the girl', 'the young person', 'the man', 'the women etc. Most of the stories that appeared in al-Katib during the period of *intifada* literature are written in a realistic style.

Modern trends in Palestinian Arabic literature cannot be understood without having good knowledge of the political history of Palestine. In short, Palestine has witnessed a number of political changes which affected its society and culture and that also may be seen in the literature of different political era. After the first world war, when Balfour Declaration was signed in 1917, the fear of losing the country is found in the literature composed in late 1920s and thereafter. Thus conflict started openly between the Arab Palestinians and the Jews of Palestine. In 1948 when Palestinians as well as its ally Arab states were defeated by the British and Zionists, much had been written against the Jews and Britishers, but hope of return was found in those writings. Again they were defeated by the Zionist forces in 1967, and from this time, the trend remained the same as it was before 1948, in addition to humiliation that was felt by the Palestinians due to repeated defeats. However, after 1987 realism is the main trend in their writings. After Peace treaty was signed between Israel and PLO in 1993 and also with Jordan in 1994, the trend of reconciliation is found in the Palestinian literature till date.

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MODERN SANSKRIT

PROF. RAJENDRA MISHRA

अर्वाचीनसंस्कृतवाङ्मयम्[1]

मान्याः बन्धवः,

कतिपयवर्षपूर्वं नेपालराष्ट्रस्य महेन्द्रसंस्कृतविश्वविद्यालये समायोजितायां सङ्गोष्ठ्यां मया मध्येविद्वत्समुदायं निर्विशङ्कं धोषितमासीद्यत् संस्कृतस्य सार्वभौमप्रतिष्ठायां प्रायेण संस्कृतज्ञाः एव बाधकभूतास्तिष्ठन्ति, न खलु शासनं, न वा सामान्यजनवर्गः । संस्कृतमध्याप्य ये जीवन्ति स्वकुटुम्बञ्च पुष्णन्ति तेऽपि देववाण्यां नाऽतितरां स्निहयन्ति । यदा बंगभाषायाः पञ्जाबीभाषायाः तमिलभाषायाः किञ्च मैथिलभाषायाः सन्दर्भः समुत्तिष्ठति तदा विद्युद्गत्या समग्रस्यापि भारतराष्ट्रस्य बंग-पञ्चनद-तमिलनाडु मिथिलाञ्चलवासिनो जना बद्धपरिकराः समुद्यताः परिलक्ष्यन्ते । भाषायाः बहुमानप्रसंगः स्यादवमानप्रसंगो वा । परन्तु, तद्भाषाभाषिणो जना न मौनमुपतिष्ठन्ते । एवमेव उर्दूभाषायाः सन्दर्भे मुस्लिमानामन्येषां वा उर्दूपक्षधराणां चिन्ता स्फारीभवत्येव ।

परन्तु या खलु देववाणी समग्रस्यापि भारतराष्ट्रस्य पञ्चसहस्रवर्षावधिकस्येतिहासस्य धर्मस्य संस्कृतेः सर्वविधाऽभ्युदयस्य वा लिखितमितिवृत्तं सञ्चिनोति, साधु संरक्षति च - हा हन्तः तस्या न कोऽपि चिन्तयिता । सा खलु समाद्रियतेऽपालियते वा? तस्या अभ्युदये न कोऽप्यतितरां हर्षति, न वा तस्या अवमानेऽतितरां सीदति! प्रायेण सर्वे चिन्तयन्ति यत्संस्कृतस्योपेक्षायां का हानिरस्माकम् । यतो हि तेयमस्माकं मातृभाषा वर्तते, नचाप्यस्मत्सन्ततीनां मातृमाषा भविष्यति । तत्किमर्थं संस्कृतस्य कृते सन्तापस्सोढव्यः । पुनश्च ते चिन्तयन्ति यन्नेयमस्माकं कुलस्य ग्रामस्य जनपदस्य राज्यस्य वा भाषा । अतएव संस्कृतमूला चिन्ता वृथैव सन्दृश्यते ।

विश्वविद्यालयेषु सर्वेऽपि विभागाध्यक्षाः प्राधयापका वा न सन्ति साहित्यकाराः । प्रायेण प्रतिशतं नवति मिताश्छन्दोविचितिकलायां न पारङ्गता न वाऽभिरुचिसम्पन्नाः । का कथा शालिनीहरिणीपृथ्वीशार्दूलविक्रीडितप्रभृतीनाम्? सामान्यमनुष्टुभमपि कल्पितुं न ते क्षमाः । जनन्या गर्भे एव न कोऽपि छन्दश्शास्त्रं शिक्षते । जनन्या गर्भे एव न कोऽपि दार्शनिको वय्याकरणो नैयायिको मीमांसको वा भवति । एतत्सर्वं जन्मानन्तरमेव विद्याऽधिगमेन सम्भवति । विधामधिगन्तुञ्चापेक्ष्यते निष्ठया । निष्ठया जायतेऽध्यवसायः । सतताध्यवसायैश्च समवाप्यते शास्त्रज्ञता ।

परन्तु तदेवाऽद्य न दृश्यते संस्कृतसमाजे । प्रायेण समवाप्यापि दुर्लभं प्राध्यापकपदं जनाः स्वाध्यायविमुखास्तिष्ठन्ति । रघुवंशमहाकाव्यस्य द्वितीयसर्गं पाठ्यक्रमनिर्धारितमधीयानास्ते प्राध्यापकीभूय तमेवांशं पाठयन्तो परमनिश्चिन्ताः परिलक्ष्यन्ते । एवमस्ति तेषां चेतसि यत्का नु खल्वावश्यकता समग्ररघुवंशाध्ययनस्य? स्वान्तः सुखायैव/ समग्रमहाकाव्यमध्येयमिति चेत्तर्हि ते पठन्तुयेषामन्तःसुखं न स्यात् । अस्माकमन्तः सुखं तु रघुवंशनैषधकादम्बरीशाकुन्तलाध्ययनेतरसाधनैरेव सम्यकृतरं सम्भवति । एवमादिमन्वानास्ते वार्धक्यमुपागता अपि, सेवानिवृत्ता अपि रघुवंशमाद्यन्त नानुशीलयन्ति । संस्कृतज्ञानामीदृशी स्वाध्यादपराङ्मुखता इतः पूर्वं कस्मिन्नपि कालखण्डे नासीत् ।

किञ्च वदतोव्याघातमाचरतामपि संख्या बंहीयसी परिलक्ष्यते । यथा पूर्वमेव मया भणितं यत् विश्वविद्यालयेषु सर्वेऽपि संस्कृतविभागाध्यक्षा न तावत्कवित्वप्रतिभासम्पन्ना न वा समीक्षकाः । ततश्च गण्डस्योपरि पिण्डकोऽपि परिलक्ष्यते

1. चेन्नईस्थेऽखिलभारतीयप्राच्यविद्याधिवेष्टनेऽप्रर्वाचीनसंस्कृतानुभागीयमध्यक्षाभिभाषणम् ।

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यदेवंविधास्त एव संस्कृतनवलेखनस्य परमनिन्दकाः । तेषां व्यारव्यानशैर्ली द्दष्ट्वा भगवती शारदाऽपि विस्मयमातनोति । प्रायेण ते एवंजल्पिनः- भोः को नु सम्प्रति काव्यप्रणयने समर्थः? कालिदासेनयत्प्रणीतं माघेन यत्प्रणीतं श्रीहर्षेण वा यत्प्रणीतं तादृशं को नु प्रणेष्यति? नवलेखनं नवलेखनमिति यन्नग्ननर्तनं विघीयते कैश्चित तस्य किं महत्त्वम्? वस्तुत एवंविधानवलेखन तूक्षधरा एव संस्कृतभाषां विनाश्यन्ति ।

विवरणमिदं न तावत्कल्पनाश्रितम् । एतत्सर्वं मया प्रत्यक्षमेव सोढं, विश्वसिमि च भवन्तस्सर्वेऽपि विवरणेऽस्मिन् सत्यं पश्यन्ति । एतादृशैर्मिथ्या विवरणैर्न केवलं तथावादिनां हृत्सु विराजमाना हीनभावना प्रकाश्यते, श्टण्वतां जनानां मध्ये देववाण्या महिमाऽपि तावदपचीयते । तस्मादेव मयोक्तं यदूवदतोव्याघातपरमिदमाचरणम् । यथा राष्ट्राभिमानः जनपदाभिमान जात्यभिमानः, कृलाभिमानः गुणाभिमानोवा श्रेयस्करस्तथैव भाषाभि मानोऽपि । परन्तु यया भाषया लोकैषणा प्राणैषणा वा सुरवं सम्पाद्यते यदि तस्या एवाभिमानो न भवेत्तर्हि परमेश्वर एव रक्षतु, तादृशं कृतघ्नं जनम् ।

कविकुलगुरुः कालिदासो निश्चप्रचमद्यापि कनिष्टिकाधिष्टित एव । भारवेरर्थगौरवं श्रीहर्षस्य पदलालित्यं सुबन्धोः प्रत्यक्षश्लेषमयप्रपञ्चः जयदेवस्य मधुरकोमलकान्तपदावली चैतत्सर्वं सम्प्रत्यपि गौरवास्पदम् । माघेनाद्यापि के न विध्नितोत्साहाः? बाणोच्छिष्टं जगत्सर्वं को न मन्यते । सर्वमेतन्मयाऽपि स्वीक्रियते । तथापिदेववाण्यां नवलेखनमपेक्ष्यते। कुत इति चेत व्यारव्यामि ।

यथा भोजनशयनगमनादिव्यापारमहिम्नैव मानवससचेतनः संलक्ष्यते तथैव सतताभिनववाङ्मयसर्जनयैव भाषाऽपि जीवन्ती गतिमती चाङ्गीक्रि यते । लैटिनभाषा नामशेषा जाता । कस्मात्? अभिनवसर्जनाऽभावात् । चिरं यावन्नाम शेषतामुपगता हिब्रूभाषाऽपि संस्थापिते सति इसरायलराष्ट्रऽभिनवसर्जनामहिम्नैव पुनर्जीविता तत्रत्यैः जनैः । अतएव देववाणीमपि नित्यं परिस्फुरन्तीं जीवन्तीञ्च साधयितुं प्रत्यग्रवाङ्मयप्रणयनं न केवलमावश्यकं प्रत्युतानिवार्यमपि । ब्रिटिश शासनकालेऽपि भारतवर्षस्वमनङ्गीकुर्वद्भिः कैश्चन ईर्ष्याकषायितचेतोभि मूर्खैः अनयैव भ्रान्त्या देववाणी मृतभाषेति घुष्टम् । परन्तु प्रश्नोऽयंप्रष्टव्यः तान् मूढान् - किं देववाण्यां कस्मिन्नपि युगे, कस्मिन्नपि शतके, कस्मिन्नपि वर्षे मासे पक्षे सप्ताहे दिने प्रहरे होरायां क्षणे वा वाङ्मयप्रणयनं निरुद्धम् । यदि पुनसंस्कृते नित्यसर्जना प्रवृत्ता तर्हि कथं भाषेयं मृता? वस्तुतो न खलु देववाणी मृता, एवं चिन्तयमानास्ते हीनसत्त्वाः क्षुद्रसमीक्षका एव मृताः । मया तु स्वोपज्ञगीतिकायामद्यापि विशदीक्रियते: यत्

इयमार्षतपोनिधि सञ्चयिनी
विपदां शमनी वसुधोज्जयिनी
इयमञ्चितसंस्कृतिकीर्तिकथा
पुनरद्य भुवं मदयिष्यति वा !!
अमृतादधिकं परिपोषकरी
सुकृतादधिकं भवदोषहरी
पदबन्धरसामृतचारुचयै
श्चितिनीरसतां रसयिष्यति वा!
न मृता, म्रियते न मरिष्यति वा ॥ - श्रुतिम्भरा ।

पुनश्च, नवलेखनविरोधिनामयं तर्कोऽपि सर्वथोपहासकर एव प्रतीयते यत् कालिदासवाङ्मये सति कोऽभिनवं प्रणेतुं क्षम इति? यदि तेषादिमेव चिन्तनं शाश्वतसत्यं बिभर्ति तर्हि सविनयं प्रतिप्रश्नं प्रष्टुमिच्छामि यत्-कालिदासवाङ्मये विद्यमाने सत्येव भारविणा, माघेन, श्रीहर्षेण, पण्डितराजेन च पुष्कलं वाङ्मयं प्रणीतम् । तेषां युगेष्वपि कालिदासः

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प्रतिष्ठायाः परां काष्ठामधिरूढः कवीनां गणनाप्रसंगे च कनिष्ठिकाधिष्ठित एवासीत् । कालिदासं सर्वथाऽनतिक्रमणीयमतुलनीयं मन्वाना अपि ते कवयः कस्मात्काव्यप्रणयने प्रवृत्ताः? यदि कालिदासे सत्यपि तैः काव्यसर्जनसाहसं प्रदार्शितं तर्हि तदेव साहसं प्रदर्शयितुकामा अर्वाचीनसंस्कृतकवयः कथमक्षमाः समुद्घोष्यन्ते ?

कथं नेदं चिन्त्यते यद् विद्युदुन्मेषकल्पा भवति काव्यप्रतिभा । विलक्षणमेव तत्स्वरूपम्। विलक्षणैव तस्याः आभिव्यक्ति । सौदामिन्याः कः उन्मेषः कीदृक्स्वरूपं भविष्यति? कियतीं दीर्घदीर्घा लघीयसीं लघिष्ठां वा प्रकाश लेखामुत्पादयिष्यति? कियन्मात्रं वा ज्योतिषुञ्जं जनयिष्यतीति को नु खलु यथायथं वेत्ति? सर्वमनिश्चितं निसर्गाधीनश्च । शतसहस्रविद्युदुन्मेषाः परस्परंभिद्यन्ते । न कोऽप्येकोऽपरं केनाऽप्यंशेन कयाऽपि दृष्ट्या समनुहरति ।

काव्यप्रतिभाऽपि एवं गुणविशिष्टा। भासकालिदासशूद्रकभारविमाघबाणमयूरभवभूति भट्टनारायणमुरारिराजशेखरजयदेवसुबन्धुदण्डिबाणधनपालसोड्ढलक्षेमेन्द्रमंखनीलकण्ठविल्हणजगन्नाथप्रभृतयः सर्वेऽपि संस्कृतकवयः तस्या एव विद्युदुन्मेषकल्पायाः काव्यप्रतिभाया अभिमानिनः आसन् । न कोऽप्येकः अन्येन सह तुलनामर्हति । यदि माघो नार्हति कालिदासीभवितुं तर्हि शिरवरारूढः सन्नपि कालिदासोऽपि माघस्य पाण्डित्य तुलामधिरोढुं न क्षमते । बाणभट्टस्तु पद्यबन्धमुपेक्ष्यापि स्थिरयशाः सञ्जातः स्वगद्यबन्धेनैव । पण्डितराजसदृशीं द्राक्षादीक्षागुर्वीं रसपेशलपदशय्यामुत्प्रेक्षितुं किं तत्पूर्ववर्तिनस्समर्था बभूवुः?

तदेव चिरन्तनं सत्यमद्यापि चरितार्थं परिलक्ष्यते । अर्वाचीनरचनाकारेष्वपि ये सरस्वतीदत्तवरप्रसादाः प्रतिभापरिपाकं बिभ्रति ते संस्कृत कवितायाः प्राक्तनीं प्रभविष्णुतां साधु पुष्णन्ति, रक्षन्ति च । श्रीज्ञानोपाह्वस्य आचार्यबच्चूलालावस्थिनः सुतवदनचुम्बापरां पराम्बाशिखरिणीं समाकर्ण्य को न निर्गलाश्रुसन्ततिक्लिन्नतनुर्जायते । इदमपि निर्णेतु नं शक्यं यदियं शिखरिणी ज्ञानकवेराद्यशङ्कराचार्यस्य वा? पद्यमेकमुदाहर्तुमिच्छामि-

मुदा सध्रीचीना तरलसरला पालिविषये
प्रयोगेनीचीना निरुपधि विषूचीनरवचना ।
अपीचीनस्नेहा विरचितपराचीनवलया
प्रतीचीनाम्बायाः सुतवदनचुम्बा विजयते ॥
धमन् धायं धायं करविधृतपीयूषकुतुपौ
प्रमीलाधीनः सन् निभृतवदनोऽसौ जपतियत् ।
समाश्वस्तोवक्षस्तव समुपधाय स्वपिति यत्
स आनन्दाभोगो भगवति सुराणामसुलभः ॥ - प्रतानिनी (स्तवकप्रतानः)

यदि साम्प्रतिके संस्कृतकाव्यक्षेत्रे भासकालिदासबाणभवभूतिप्रभृतयो न वर्तन्ते तर्हि तेषां युगेऽपि जानकीवल्लभ-श्रीनिवासरथ-परमानन्दशास्त्रि-हरिरामाचार्य - श्रीभाष्यविजयसारथि-राधावल्लभ-रमाकान्त भास्कर-प्रणवमणिजगन्नाथपाठकरेवाप्रसादद्विवेदिश्रीधरभास्करवर्णेकरशिवशरणशर्मवीरभद्रमिश्र-दीक्षितपुष्पाऽभिराजराजेन्द्रबच्चुलालावास्थिसदृशाः सरसगीतिकारा गलज्जलिकाशिल्पनिष्णाताः कवयोऽपि कुवाऽसन्? श्रीपादहसूरकरश्रीनिवासशास्त्रि जग्बकुलभूषणरामकरणशर्मसदृशा आभिनवशिल्पालङ्कृतगद्यकाराः सुबन्धु बाणदण्डिधनपालसोड्ढलवामनभट्टबाणयुगे कुवाऽभूवन्? यदि महाकविर्बाणभट्टो राजकविधर्मानुरोधवशात् हर्षचरितं प्रणिनाय तर्हि श्रीनाथहसूरकरो लोकानुरोधमङ्गीकृत्य स्वातन्त्र्यप्रतियातनाभूतां चेन्नमा स्वोपन्यासे कीर्तितवान् । यदि प्राकृतनाः कवयो नवसाहसाङ्कचरितं विक्रमाङ्कदेवचरितं जहाँगीरचरितम् आसफविलासं वा प्रणीतवन्तस्तांस्तान् आश्रयदातृन् प्रसादयितुं तर्हि एतद्युगीना अपि कवयो गान्धिजावाहरसुभाषपटेलमालवीयप्रभृतीन् भारतीयस्वाधीनतासंग्रामयोद्धृन् सश्रद्धं साभिनिवेशञ्च गीतवन्तो महाकाव्येषु ।

यथा सत्यपि वाल्मीकिरामायणे कालिदासो रघुवंशंप्रणिनाय, रघुवंशे सत्यपि कुमारदासो जानकीहरणं प्रणिनाय, क्षेमेन्द्रो रामायणमञ्जरीं कल्पितवान् - सर्वथा तथैव नित्यपुष्पां शमकथाव्रततिं वर्धयन्तस्साम्प्रतिका अपि कवयःप्रकरणवक्रतामवलम्बमानाः सीताचरितं जानकीजीवनं रामरसायनं जानकीचरितामृतं प्रणिन्युः । एवं हि यथा

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रामकथापरम्परा प्राक् तनयुगेऽविच्छिन्ना पर्यलक्ष्यत तथैवाद्यापि संलक्ष्यतेऽक्षता । अस्मद्दीक्षागुरुभिस्तुलसीपीठाधीश्वरैश्चित्रकूटस्थैः श्रीरामभद्राचार्यैरिदानीमेव विलक्षणचित्रकाव्यशिल्पमण्डितं लघुरघुवराख्यं खण्डकाव्यं भार्गवराधवीयाख्यञ्चबुहन्महाकाव्यं कृतौ। एकस्यैव कथावृत्तस्य पौनः पुन्येन कृतं पल्लवनं न तावद् वैरस्यं जनयति । इदमेव शुभलक्षणं वाङ्मयविकासस्य । ध्वनिकार आचार्य आन्दवर्धनस्तु ख्रिस्तीये नवमशतक एव धोषितवान् -

अतो ह्यन्यतमेनापि प्रकारेण विभूषिता ।
वाणी नवत्वमायाति पूर्वार्थान्वयवत्यपि ॥
संवादास्तु भवन्त्येव बाहुल्येन सुमेधसाम् ।
नैकरूपतया सर्वे ते मन्तव्या विपश्चिता ॥
तत्त्वस्यान्यस्य सद्भावे पूर्वस्थित्यनुयाय्यपि ।
वस्तु भातितरां तन्व्याः शशिच्छायमिवाननम् ॥

-ध्वन्याचतुर्थोपोतः

सम्प्रति समीक्षकाधीनोऽयं सन्दर्भः । ते विचारयन्तु यदाधुनिकेषु रामकथापरेषु महाकाव्येषु वाण्या नवत्वं, तत्त्वान्तरसद्भाव; वर्तन्ते, न वा । आहोस्वित् महाकाव्येष्वेषु पिष्टपेषणमेव वर्तते । यदि समुज्जृम्भते प्रथमपक्षस्तर्हि जितं भगवत्या वरटवाहिन्या, जितञ्च अर्वाचीनसंस्कृतेन ।

वस्तुतः अर्वाचीनसंस्कृतवाङ्मयस्य नित्यचैतन्यं वैविध्यं वैपुल्यमात्रमेव प्रदर्शयितुकामेन मया इयती बृहती भूमिका रचिता । न केवलं भारतेऽपितु, विश्वमश्चेऽपि देववाण्याः प्रतिष्ठापनं न तावत्सम्भवति यावदर्वाचीनसंस्कृतवाङ्मयं प्रतिष्ठितं न स्यात् । केवलं पूर्वजानां समृद्धिगानेन वर्तमानं स्वकीयं दारिट्र्यं कथं खलीकर्तुं शक्यते? प्राकृतनपण्डिता अद्यापि आत्मानं नागेशभट्टादधोऽवतारयितुं न कथमपि क्षमन्ते? विश्वविद्यालयीयाः कवित्वप्रतिभास्शून्याः विभागाहयक्षाः प्रत्यग्रसाहित्यस्य निन्दारसैस्तुष्टाः । प्रतिष्ठिताः साहित्यकाराश्च समवाप्तबृहत्पुरस्कारा सानन्दमात्मगृहे कालं यापयन्ति । तर्हि संस्कृतस्य भविष्यं को नु पश्येत् ।

तस्मादेव कारणान्मया काठमाण्डूसङ्गोष्ठ्यां प्रस्तावोऽयमुपन्यस्तः यत् सर्वेष्वेव भारतीयविश्वविद्यालयेषु परास्नातकपाठ्यक्रमेऽनिवार्यतया प्रश्न- पत्रमेकम् अर्वाचीनसंस्कृतवाङ्मयस्य विधीयेत । यथा इतिहासविभाबोषु प्राचीनेतिहासः(Ancient History) मध्यकालीनेतिहासः (Medieaval History) अर्वाचीनेतिहासश्चेति (Modern History) पृथक् पाठ्यक्रमं वर्तते यदि तथैव विश्वविद्यालयेष्वपि अर्वाचीन संस्कृतगद्यपद्यनाट्यसमीक्षाद्यध्ययनस्य साङ्गोपाङ्गस्य पृथग् व्यवस्था तर्हि नूनं संस्कृतभाषा वैभवसमृद्धिसम्पन्ना स्वेनैव महिम्ना शिखरारूढा जायेत ।

यद्यपि राज्यविश्वविद्यालयेषु एतादृशो बृहत्कार्यालयः सम्भवन्, न परिलक्ष्यते । यतो हि प्रायेणार्थसङ्कटग्रस्ता विश्वविद्यालयाः । तत्रापि दुर्विधतमो देववाणीविभागः । कृवचिद्भवनं नास्ति । क्वचिदध्यापका एव न वर्तन्ते । अध्यापकाभावे साहित्यदर्शनवेदपालिप्रकृतपुराणधर्मशास्त्राऽर्वाचीनसंस्कृतवाङ्मयानां पृथक्तयाऽध्यापनं न जातु सम्भवति। शिमलाविश्वविद्यालये यथाऽहमस्मि नियुक्त केवलं साहित्यमेव सविशेषमध्याप्यते । अन्येषां विषयाणां कृते न सन्त्यध्यापका न वाऽध्यापनकक्षा : ।

परन्तु संस्कृतविश्वविद्यालयेषु अपि पृथगर्वाचीनसंस्कृतविभागो न वर्तत इति महच्चित्रम् । तत्र किन्नास्ति? तत्र प्रभूतं धनं वर्तते । भवनानि सन्ति । विकासस्य प्रभूतावसरा वर्तन्ते । संस्कृतस्यैव विश्वविद्यालयाः परन्तु संस्कृमेव तत्र नाध्याप्यते । प्राचीनसंस्कृतमेव परमार्थतः संस्कृतं न भवति । अर्वाचीनसंस्कृतमपि संस्कृतमिति सर्वैरवगन्तव्यम् । अहन्तु साभिनिवेशं विवक्षुरस्मि यदर्वाचीन संस्कृतमेव संस्कृतम् । अर्वाचीनमेव वस्तु सामाजिकमूल्यं बिभर्ति, प्रत्यभिज्ञानं जनयति, प्रतिष्ठाञ्चोपपादयति - न तावत्प्राचीनम् । प्राचीनं वस्तु केवलं गौरवानुभूति विषयः । अद्यापि यदि लोकाः संस्कृतं मृतं मन्यन्ते, संस्कृतभाषां भारतीयभाषान्तरसमकक्षां न मन्यन्ते, तस्यैकमेव कारणं यद्वयं सम्प्रत्यपि पूर्वपण्डितराजयुगे विहरामः । त एव वेदास्तान्येव पुराणानि षड्दर्शनानि, सैव सिद्धान्तखण्डनपरम्परा, त एव रसध्वन्यलङ्कारीतिवक्रोक्तयौचित्यसिद्धान्ताः ।

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नक्तन्दिवं प्राचीनमेव पठन्तो रटन्तश्व संस्कृतच्छात्राः बुद्धया मनसा चेतनया च अकालवृद्धाः सञ्जायन्ते । विचाराणामभिनवप्रकाशः तान् स्प्रष्टुमपि न क्षमते । यादृशं साहित्यं पठ्यते तादृशमेव चिन्तनं जायते, तादृशमेव मनोजगत् निर्मीयते । प्राचीनसंस्कृतसंसर्जना भारतमात्रं परिवाचयति । मेघदूतं पठित्वा केवलं रामगिरेरारभ्य अलकां यावद भारतस्य परिचयः समवाप्तुं शक्यते परन्तु राधावल्लभत्रिपाठिप्रणीतं धरित्रीदर्शनं पठित्वाऽभिराजराजेन्द्रप्रणीतं मृगाङ्कदूतं पठित्वा वा शर्मण्यदेशस्य बृहत्तरभारताङ्गभूतस्य बाटनीद्वीपस्यापि परिचयः सविस्तरं ज्ञायते । एवं हि अर्वाचीनसंस्कृतकाव्यसर्जनाया मानदण्डो व्यायतः, प्रतिपाद्यक्षेत्रं विस्तृततरं, प्रतिपाद्यविषयाणां संख्याऽपि भूयसी । आधुनिके गीतवाङ्मये इदम्प्रोमतया परमाणुविस्फोटानां, तारकायुद्धविभीषिकाणां, पाश्चात्यसंस्कृतेरकाण्डताण्डवानां, भारतीयजीवनाचारपद्धतेरुत्तरोत्तरह्रसाणां च यादृशी चर्चा समवाप्यते तस्याः प्राचीनकाव्येषु अभावो परिलक्ष्यते ।

सौभाग्यवशादर्वाचीनं संस्कृतवाङ्मयं गुणवत्तादृष्ट्या (Quality) परिमाणदृष्ट्या (Quality) चापि परां काष्ठां भजते । नुहाकाव्य-खण्डकाव्य-मक्तक-नाटक-प्रकरण-प्रहसन-चम्पू-कथाऽरव्यायिकादयः प्राचीनकाव्यशास्त्रसम्मताः काव्यप्रकारास्तु प्रणीयन्त एव । विशिष्टोल्लेखस्य विषयोऽयं यद्भाषान्तरप्रयुक्ताः वैदेशिकाश्चापि काव्यप्रकाराः सम्प्रति संस्कृतरचनाधर्मिभिः यथायथं प्रस्तूयन्ते ।

फारसीगज़लस्य तु देववाण्यां प्रयोगः स्वातंत्र्यावप्तेः पूर्वमेव जातः । जयपुरीयः प्रख्यातयशा महाकविर्मथुरानाथशास्त्रिवर्यः न केवलं सर्वशुद्धां पारसीकगजलसंविधानकसंवलितां गजलसंहतिं रचयामास प्रत्युताऽसौ कथासाहित्यमपि प्रचुरं निर्ममे । मिश्रोऽभिराजराजेन्द्रः गजलशब्दस्य संस्कृतोचितं नाम निश्चिनोति-गलज्जलिकेति । गलन्ति जलानि नयनाश्रूणि यस्यां सा मर्मन्तुदा गीतिर्मलज्जलिका (वाग्वधूटीकाव्यसंग्रहे)

परन्तु साम्प्रतिकाः कवयोऽग्रेसरतराः संलक्ष्यन्ते । अस्मदनुजकलपा गुर्जराभिजना डॉ.हर्षदेवमाधवमहोदया जापानदेशीयां छन्दःपद्धतिं संस्कृते प्रयुञ्जन्ति । प्रथमं तैः हाइकूछन्दसि संस्कृतबन्धा निबद्धाः । इदानीं ते प्रचलिते सीजो-छन्दसि, तान्काछन्दसि स संस्कृतकाव्यं प्रणयन्ति । तदुपज्ञेकाव्ये ग्रीक-पुराकथानां सन्दर्भाः साकूतं पदे-पदे न्युप्ता दृश्यन्ते । तेषां संवेदनाऽभिव्यक्तिश्चापि इतरयतस्तान् अन्येभ्यः समसामयिकरचनाकारेभ्यः ।

केषाञ्चित्, विरोधोऽपि परिलक्ष्यतेऽस्मिन्, सन्दर्भे । तन्मतेन विसंवादोऽयम् । विकृतिरियम् । देववाणीकविताया अवमाननेयम् । सत्सु संस्कृतच्छन्दसु काऽपेक्षा हाइकूप्रभृतीनामित्येवं मन्वानास्ते दृश्यन्ते । सम्प्रत्युच्यते । देववाणी सम्प्रति न केवलं भारतवर्षे सीमिता । अमेरिकायुरोपादि-महाद्वीपानां प्रायेण सर्वेष्वेव विश्वविद्यालयेषु संस्कृतविभागो वर्तते यत्रजना सनिष्ठं संस्कृतं पठन्ति । एवं सति संस्कृते हाईकू-तान्का-सीजो सौंनेटप्रभृतीनि वैदेशिकच्छन्दांसि प्रयुजयन्ते तर्हि का हानिः । हाईकूप्रयोगे सति मालिन्याः शिखरिण्या वा सौन्दर्यं नाऽपचीयते । अतएव विकासदृष्ट्या भूषणविदं न तु दूषणम् । या देववाणी टॉल्सटॉय लेनिन-कैनेडी-नेल्सनमण्डेलाप्रभृतिलोकनायकान्वैदेशिकानवलम्ब्य बृहत्कलेवराणि महाकाव्यानि प्रस्तूयात्मसहृदयतां विस्तृतदृष्टिञ्च विशदयति सैव सुरभरती कतिपयेषां वैदेशिकच्छन्दसामादानेन कथं दैन्यमुपयातीति चिन्त्यमस्माभिः ।

बेल्जियमराष्ट्रस्य गेण्टविश्वविद्यालये निर्व्यूढसंस्कृत-संस्कृतविभागाध्यक्षपदः हर्मनजैकोबी-कपलर-डिनोबिली-बैलेण्टाइनसहचरः कालिदासवाङ्मयस्य विश्वरव्यातसमीक्षकः प्रो.ए.थार्पे महोदयोऽपि संस्कृत-नवलेरवनस्य महान् प्रशंसक आसीत् । मम गीतानि परिशील्य, स्वकीये 28 जनवरी 83 तिथिलिखिते पत्रेऽसौ सप्रणयमवोचत् - I beg to thank you very sincerely for your eminent mark of contribution as well as for the kind words of appreciation expressed in your Sanskrta Verse. Present day Sanskṛta literary composition is the most fascinating object of study. I had collected a fair number of Sans. texts of that kind in my deptt at Ghent University. Ballantyne, De Mobili, Cuppeller, Jocobi and others and I used to read extracts of them with my students regular by at the time, I was teaching Sanskṛta. Indeed as much as Latin for European Philologists, Classical Sans. ought to stand a living language for those who are striving to study it as thoroughly as possible.

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I have perused your Sans. poems and it was a pleasure to me to learn from them, how beautifully and fluently the Sans. language is still written in India at this time and how devotedly and ably you are giving up your self to this, yet difficult, task.

संस्कृतनवलेरवनस्य पक्षे किमत: परप्ररोचनंस्यात्?

भवतां समेषामानन्दाय सप्रणयं विज्ञापयामि यदस्य बृहन्तमः काव्यसंग्रही मया संपादितः । विंशशताब्दीसंस्कृतकाव्यामृतम् इत्यभिधाने दिल्लीसंस्कृताकादमीप्रकाशितेऽस्मिन् बृहत्तमे काव्यसंग्रहे भारतस्य नेपालराष्ट्रस्य च पञ्चषष्ट्युत्तरैकशतमिताः संस्कृतकवयः संकलिता वर्तन्ते । अनेन संग्रहेणैव सुखं ज्ञातुं शक्यते यत् संस्कृतकवीनां परिवारः कियान् विशालः । संस्कृतकवितायाः प्रचारप्रसारक्षेत्रञ्चापि कियद् विस्तृतम् । संग्रहेऽस्मिन् प्रथममध्यमोत्तमकल्पानां समेषामेव नूत्नप्रत्नकवीनां काव्यानि मया सक्तविचित्र सकविपरिचयश्च सङ्कलितानीति विशेषः । एवमेव, भारतीयस्वाधीनतायाः स्वर्णजयन्तीमुपलक्ष्य स्वर्णाजयन्तीसंस्कृत संस्कृत-काव्यमित्यभिधानमपरं काव्यसंकलनं मया गुजरातसंस्कृताकादम्यै समर्पितं यदिदानीं मुद्रणाधीनम् । संकलनेऽस्मिन् ख्यातेः प्रौढिम्निश्च काष्ठामधिरूढानामेकपञ्चाशन्मितानामर्वाचीनसंस्कृतकवीनां काव्यानि संकलितानि वर्तन्ते ।

बडद्दानगरेऽस्मडौबन्धुवर्यैः डॉ.रामकान्तशुक्लमहाभागै अर्वाचीनसंस्कृतानुभागाध्यक्षभूतैः अर्वाचीनसंस्कृतसर्जनाया यदवधि विवरणं प्रस्तुतमासीत्, ततोऽहमग्रेसरामि । चेन्नैनगर्यां श्रद्धेयश्री टी.गणपतिशास्त्री डॉ.वेङ्कटराघव.डॉ.कुन्हनराजप्रभृतिविद्वन्निकामकर्मस्थलीभूतायां समायोजिते चत्वारिंशत्तमेऽस्मिन् अखिलभारतीयप्राच्यविद्यासम्मेलने मिश्रोऽभिराजराजेन्द्रोहं विगते वर्षद्वये प्रणीतस्य संस्कृतवाङ्मयस्य मयोपलब्धं यथाज्ञातञ्च परिचयं दातुमिच्छामि ।

डॉ.गजाननबालकृष्णपलसुले-प्रणीतं पञ्चविंशतिसर्गात्मकं वैनायकनाम[१] महाकाव्यं पुण्यपत्तनतः 1998 मितख्रिस्ताब्दे प्रकाशितम् । अस्मन्मित्रवर्यैः शिवकविरित्यपरनामधेयैः डॉ.मल्लिकार्जुनपरड्डिभिर्बसवभास्करोदयाभिधं षोडशसर्गात्मकं महाकाव्यं प्रणीतं तस्मिन्नेव सत्रे मतखलु कोटट्रेश्वरग्रन्थप्रकाशनेन कर्णाटकस्थेन प्रकाशितम् । वीरशैवसम्प्रदायप्रवर्तकं बसवेश्वरं विवृणोति काव्यमिदम् । ततश्च 1999 मितख्रिस्ताब्दे पं.जयनारायणशास्त्रिप्रणीतमष्टादशसर्गसमन्वितं कंसवधाख्यं महाकाव्यं नीलोखेडीतः (कर्नाल,हरियाणा) प्राकाश्यमुपगतम् ।

खण्डकाव्यानां संख्या भूयसी परिलक्ष्यते । 1998 मितवत्सरे आचार्यसम्पूर्णदत्त[२] मिश्रप्रणीतं श्रीरेवेश्वरजनाख्यं काव्यं, हर्षदेवमाध[३]वप्रणीतः मृत्युरयं कस्तूरीमृगोऽस्ति,डॉ.केशवरामशर्मप्रणीतः अभिनवकविताञ्जलिः (52 कविताः सोलन, हि.प्र.) सिद्धकविश्रीसदानन्दडबरालप्रणीतो रासविलासः (105 पद्यानि, ऋषीकेशः) 1999 मितवत्सरे कीर्तित्रय[४] (धर्मकीर्ति-रत्नकीर्ति-कल्याणकीर्ति) रचना-समुच्चयो नन्दनवनकल्पतरुः, अभिराजराजेन्द्रविरचितं संस्कृतशतकम् अरण्यानी च, डॉ.हर्षदेवमाधवप्रणीतं मृत्युशतकम्, डॉ.कुटुम्बशा[५]स्त्रिप्रणीतं वनमालाख्यं स्तोत्र-काव्यम्,हर्षमाधवप्रणीता

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१. स्वातन्त्र्ययोद्धारं वीरसावरकरं विशदयति महाकाव्यमिदम् ।

२. भरतपुराभिजनः (राजस्थानम्)

३. अहमदाबादस्थोऽभिनवप्रयोगधर्मा कविः ।

४. अहमदाबादस्थे नन्दनवनतीर्थाश्रमे निवसन्त्येते जैनमुनयः ।

५.सम्प्रति राष्ट्रीयसंस्कृतसंस्थानस्य निदेशकाः ।

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सुषुम्णायां निमग्ना नौका, आचार्यसम्पूर्णदन्तमिश्रप्रणीतं सूक्तिपश्चामृतम्, डॉ.बनमालीबिस्वाल[६]-प्रणीता प्रियतमा ऋतुपर्णाच, डॉ.आर.श्रीहरि[७]प्रणीतं मातृगीतम्, आचार्मश्रीमहाप्रज्ञ[८] प्रणीता अश्रुवीणा (परिवर्धितसंस्करणं) 2000 मितवत्सरे श्रीतुलसीपीठाधीश्वररामभद्रा[९]चार्यप्रणीतं काव्यद्वयं लघुरघुवरम् सरयूलहरी च, श्रीकृष्णदत्तशर्मशा[१०] स्त्रिप्रणीतं रामराघवस्तवनम्, डॉ.हर्षदेवमाधवस्य कृतिः कालोऽस्मि (गुजराती-हिन्दी-अग्रेजीरूपान्तरसहितम्) इत्येतत्सर्वमेववर्षद्वये प्रकाशितं जातम् । अस्मत्प्रनीतानां गीतानां गलज्जलिकानाञ्चाअभिवा सङ्कलना मधुपर्णी सम्प्रत्येव प्राकाश्यमुपगता । संग्रहेऽस्मिन् 24 गीतानि 26 गलज्जलिकाः (गज़ल) 18 मुक्तच्छन्दांसि दीर्घकाव्यानि च वर्तन्ते । ततश्च मदुपज्ञैवान्यकृतिः अभिराजसहस्रकनाम्नी प्राकाश्यमुपगताऽस्मिन्नेव मार्चमासे अभिराजसहस्रकं तावत् कोशकाव्यं यस्मिन् दश शतककाव्यानि विविधप्रतिपाद्यभाञ्जि सङ्कलितानि तद्यथा-प्रबोधशतकम्, भोजशतकम, (धारामाण्डवीयम्) हिमाचलशतकम्, भारतीपरिदेवनशतकम् (राजीवश्रद्धाञ्जलिकाव्यम्) उज्जयिनीशतकम्, सौवास्तिकशतकम्, विस्मयशतकम् (विस्मयलहरीत्यपि नामधेयम्) वैशालीशतकम्, गुर्जरशतकम्, पाकशासनशतकम् (कार्गिलविजयमित्यपि नाम) च ।

वर्षद्वयेऽस्मिन् गद्यबन्धोऽपि प्रथिमानं लेभे । डॉं.बनमालि बिस्वालस्य एकत्रिंशन्मिताः कथा नीखस्वननाम्नि संग्रहे प्रकाशिताः 1998 मित-वर्षे पद्मजाप्रकाशनतः (इलाहाबादम् उ. प्र.) शुष्कोवृक्षः लघुकथासंग्रहोऽस्ति श्रीकृष्णशर्मशात्रिवर्यस्य यस्मिन् पश्चत्रिंशन्मिता मर्मस्पृशः कथा गुम्फिता सन्ति । ततश्चास्मिन्नेव सत्रे 1999 मिते ख्रैस्ते आचार्यराधावल्लभत्रिपाठिनां यशस्विनी कथा कृतिः उपारव्यानमालिका प्राकाश्यमुपगता । अत्र विचित्र-मायाविनी-अभिनवशाकुन्तलमदनदहननामभिः समुपबृंहितानि चत्वार्युपाख्यानानि नवनवोत्प्रेक्षणसंवलितानि प्रचुरकल्पनाश्रितानि वर्तन्ते । निश्चप्रचं गद्यकृतिरियमर्वाचीनसंस्कृतवाङ्मयस्य सर्वविधसौष्ठवं पुष्णाति[१] ।

सहपाठिनीति[२] कथासंग्रहे हौं.प्रमोदभारतीयकर्तृके द्वादशकथाः प्रकाशिताः । प्रथमोऽयं कथाग्रंथोऽस्मिनववयसः कथाकारस्य । कथासंग्रहस्यास्य लोकार्पणं हिमाचलप्रदेशस्य महामहिमराज्यपालः आचार्यविष्णुकान्तश्शास्त्री शिमलाविश्वविद्यालयीयसंस्कृतसङ्गोष्ठ्यवसरे 16 अप्रिल 2000 तिथौ सम्पादितवान् । मयाऽभिराजराजेन्द्रेण नान्दीवाक् वितीर्णा कथाकारायाऽस्मै ।

कविरत्नेन औम्प्रकाशठाकुरेण प्रणीतं प्रेरणापारिजातमपि[३] संस्मरणात्मककथाकृतिमहं मन्ये । सरसप्राञ्जलभाषया कथाकारः कृतावस्यां ईश्वरचन्द्रविद्यासागरप्रभृतिमहापुरुषसम्बद्धानि षट्पश्चाशत् संस्मरणानि कथाह्लादोचितानि पल्लवयति ।

राजस्थानसंस्कृताकादम्या प्रकाशितं श्रीनिम्बार्कचरितं प्रणीतं वर्तते सलेमाबादस्थैर्निम्बार्कपीठाधीश्वरैः श्रीराधासर्वेश्वरशरणदेवाचार्यैः । देवर्षि-कलानाथशास्त्रिलिखितपुरोवाङ्मण्डितेऽस्मिन् इतिहासपरे गद्यप्रबन्धे निम्बार्क सम्प्रदायसम्बद्धा महनीया पाठ्यसामग्री सन्दृश्यते ।[४]

मोहनलालशर्मा पाण्डेयोऽभिनवोपन्यासपरम्परायां पद्मिनीं प्रणीतवान्[५] । ऐतिहासिकमिदं गद्यकाव्यं राजमहिषीं पद्मिनीं समुपवर्णयति । मञ्जुलपदशय्यया रसपेशलशैल्या च प्रणीतेयं कृतिः साहित्यगुणसम्भारं सम्यक्तया बिभर्ति । उपन्यासकारः पद्मिनीविषयकं पुष्कलमैतिह्यसूचं राजस्थानोपलब्धं महता श्रमेणाऽन्वेष्य प्रथमवारं प्रस्तौति ।

६. डॉ.गङ्गानाथझा-केन्द्रीयसंस्कृतविद्यापीठेप्रयागस्थे प्राध्यापकः ।
७. हैदराबादविश्वविद्यालये तेलुगुविभागाध्यक्षः ।
८. तेरापन्थश्वेताम्बरजैन सम्प्रदायस्य नवम-आचार्यो महाकविमहाप्रज्ञः (लाडनूँ)
९. आमोदवनं चित्रकूटस्थम्
१०. हापुडवास्तव्यः ।

१. प्रतिभाप्रकाशन, नईदिल्ली 1999
२. मणिकप्रकाशन, अम्वालाछावनी (हरियाणा) 1999
३. सुरभिप्रकाशनम्.डी.757 सरस्वतीविहार दिल्ली.३४, 1999
४. राजस्थानसंस्कृत अकादमीजयपुर, 1998
५. पाण्डेयप्रकाशन, 2381 खजाने वालो का रास्ता जयपुर । जनवरी 1999

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सम्प्रति दशरूपकसन्दर्भः । दूर्वासम्पादक.आचार्यराधावल्लभस्त्रिपाठी पत्रिकायाः नाट्यविशेषाङ्क प्रकाशितवान् 1999 मितखिस्ताब्दे ।

अन्यास्वपि संस्कृतपत्रिकासु कादाचित्कतया एकाङ्किप्रकाशनं सन्दृश्यतएव। तथापि विगतवर्षद्वयेस्वतंत्ररूपेण नाट्यकृतयो न प्रकाशिता इति न । प्रसंगेऽस्मिन् डॉ.वेद.कुमारीघई-प्रणीतं पुरन्ध्रीपञ्चकं रूपकराकलनं महनीयं प्रतिभाति । संग्रहेऽस्मिन् आदर्शभूताः पञ्च भारतीयपुरन्ध्रीः समभिलक्ष्य लधुरूपकाणि प्रणीतानि नाट्यकर्त्र्या । ताः सन्ति-मेनका, मदालसा, शकुन्तला,

तण्डुलप्रस्थीयं नाम दशाङ्क.प्रकरणं प्रकाशितं प्रो.राधावल्लभ-त्रिपाठिवर्यैः । आचार्यबच्चूलालावस्थि महाभागानां प्रेरणया लोकाश्रितां काञ्चित्कथां प्रकरणीकृत्य प्रास्तावीदित्यङ्गीककरोतिस्वयमेव नाट्यकारः । प्रशस्तः खलु रङ्गप्रयोक्ताऽभिनयप्रवीणश्च प्रकरणकारः । अतएव स्वानुभवप्रमाणैः प्रकरणमिदं विरचय्य, विंशति-शताब्दीयां प्रतिनिधिभूतां रचनाञ्च साधयित्वा नाट्यकवियशांस्यर्जयति ।

बालनाट्यावलि'चतुर्दशैकाङ्किसंकलना सद्य एव दिवंङ्गतनां श्रीरामचन्द्रअम्बिकादत्तशाण्डिल्यमहाभागानां कृति 1998 मितवर्षे प्रकाशिता उल्हास-नगरात् । शिशुजनोचितलघुरूपकाणामयं संग्रहः ।

अर्वाचीनसंस्कृतसाहित्यसमीक्षाग्रन्था अप्यनेके प्रकाशिता । तत्र सर्वोन्तमग्रंथो वर्तते राधावल्लभप्रणीतः संसकृतसाहित्य-बीसवीशताब्दी[२] । महताऽभिनिवेशेन परिश्रमेण च साम्प्रतिक संस्कृतवाङ्मयमत्र समीक्षितं तिष्ठति । ग्रंथोऽयं राष्ट्रभाषोपनिबद्ध इत्यपि समुल्लेखनीयम् ।

आंग्लभाषायां ग्रन्थत्रयं समीक्षापरं मयाऽवाप्तम् । प्रथमस्तत्र Modern Sanskṛta Plays संज्ञको ग्रन्थो रवीन्द्रभारती विश्वविद्यालयसंस्कृतप्रताचिकया प्रणीतः रीताचट्टोपाध्यायनाम्न्या । ग्रन्थेऽस्मिन् विदुषी अनुसन्धायी 1970 तः 1998 तमखिस्ताब्दावधौ प्रणीतं संस्कृतनाट्यवाङ्मयं चतुर्भिरध्यायैः परिशिष्टैश्च सम्यग्रूपेण व्याख्याति । विदुष्या रीतायाः सारस्वतोऽयमध्यवसायो नितरामभिनन्दनीयः यतो हि समीक्षाकृतिरियमर्वाचीननाट्वाङ्मयं साङ्गोपाङ्ग परिचाययति ।

Post Independenc Champu, Awardwinning Sanskṛta works since Independence इत्यभिधेयं समीक्षाग्रन्थद्वयं डॉ.एस्.रंगनाथेनप्रणीतम्। विलक्षणमेधासम्पन्नोऽयं हिन्दीसंस्कृतअंग्रेजीकन्नडभाषापारङ्गतः प्रतिभा परिष्ठोऽभिनववयाः समीक्षकः प्रागपि महार्घान् समीक्षाग्रंथान् प्रणीय यशस्वी सञ्जातः[३] । प्रथमरचनायां सोमनाथशस्त्रि-गोविन्दभट्ट-कृष्णजोयिस-पञ्चमुखि राघवेन्द्राचार्य - गलगलिपण्ढरीनाथाचार्य-कनराडिविद्वलोपाध्याय-अभिराजराजेन्द्र अरैयर् श्रीरामशर्मणां चम्पूकृतयः साहित्योत्कर्षदृष्ट्या समालोचिता वर्तन्ते ।[४]

द्वितीयग्रन्थे साहित्य-अकादमी-वाचस्पति-दयावतीमोदी सम्मानभाजां कासाञ्चन कृतीनां बृहती समीक्षा डॉ.रंगनाथेन विहिता । अत्र समीक्षिता ग्रन्था वर्तन्ते-श्रीधरभास्करवर्णेकरप्रणीतं शिवराज्योदयमहाकाव्यम् (साहित्य अकादमीपुरस्कारः 1974) पण्ढरीनाथाचार्यगलगलिकृता विद्यावाचस्पतिशम्भुलिङ्गेश्वरविजयचम्पूः

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१. स्वातन्त्र्यस्वर्णजयन्तीग्रन्थमाला-२१ । राष्ट्रीयसंस्कृतसंस्थान नई दिल्ली, 1998

२. वही ग्रन्थमाला संख्या-३०.नईदिल्ली 1998

३. Post Independence Sans Epics, Post Independence Sans Dutakavyas, Post Independence Sans Poetesses Post Independence Sans Dramas etc.

४. ईस्टर्न बुक लिंकर्स दिल्ली । 2000 ई.1

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(साहित्याकादमीपुरस्कार: 1983) अभिराजराजेन्द्रप्रणीतं जानकीजीवनमहाकाव्यम् (वाचस्पतिपुरस्कार: 1993) पं, ओगेटि परीक्षित् शर्मप्रणीतं श्रीमत्प्रतापरणायनमहाकाव्यम् (साहित्याकादमीपुरस्कार: 1990) पो.राधावल्लभत्रिपाठिविरचितं सन्धानम् (साहित्याकादमीपुस्सकार: 1994) डॉ. सत्यव्रतशास्त्रिप्रणीतं श्रीरामकीर्तिमहाकाव्यम् (दयावतीमोदीपुरस्कार:) च ।

लखनऊविश्वविद्यालयीयो युवा प्राध्यापको डॉ.ओम्प्रकाश.शास्त्री संस्कृतभाषया विंशशताब्दिकं संस्कृतगद्यमित्यभिधं समीक्षात्मकं ग्रंथमेकं व्यरचयत् । अस्य प्रकाशनं 1998 मितख्रिस्ताब्दे जातम् । पञ्चभिर्विभागै: संवलितेऽस्मिन् ग्रन्थे समीक्षको लघुकथोपन्यासभाष्यटीकानिबन्धेतिहासप्रवचन सम्पादकीयसंस्मरणयामवृत्तसाक्षात्कारदैनन्दिनीप्रतिवेदनजीवनवृत्तरेखाचित्रादिमाध्यमै: पल्लवितमर्वाचीनसंस्कृतगद्यं यथाशक्ति विवृणोति । विंशशताब्दिप्रणीतानां 145 उपन्यासानां 48 कथासंकलनानां 20 समीक्षग्रंथानाञ्च तालिकां रचनासतक्रमेण प्रस्तूय महदुपकरोति युवा ग्रन्थकारोऽयम् ।

भवतु, वर्षद्वयेऽस्मिन् पुष्कलं प्रणीतं साहित्यकृद्भि: । अनेन सर्वथा प्रमाणितं यदर्वाचीनसंस्कृतसर्जनाया भविष्यं मङ्गलमयं निष्प्रत्यवायञ्च ।

मान्या बन्धुजना:

एतावत्कालपर्यन्तं भवद्भिस्सर्वै: मद्व्याहरणं सप्रणयं निपीतमिति कृत्वा भवतां समेषां महान्तं कृतज्ञताभारं शिरसोद्वहामि । प्राच्यविद्याधिवेशनानि प्रागपि निर्व्यूढानि, भविष्यत्कालेऽपि सम्पादयिष्यन्ते । परन्तु, हा हन्त! अस्यामनवरतयात्रायां ये केचन वियुक्तास्ते न पुनर्दृष्टिपथमेष्यन्ति । स्वयशोभिरेव ते संस्मरणीया: । वर्षद्वयेऽस्मिन् तादृशा एवावेके सारस्वतसमुपासका अस्मान्विहाय दिवङ्गता: । ते सन्ति-डॉ.एस.वी.वेलङ्कर: (मुम्बई) श्रीकवीश्वरशास्त्री दत्तमहाराज: (पुणे) पद्मभूषणपण्डित बलदेवोपाध्याय: (वाराणसी) श्रीभरतपिषारटि: (त्रिचूर) प्रो.एस. रामचन्द्रराव: डॉ.चन्द्र.भानुस्त्रिपाठी (इलाहाबाद) संगमिनीसम्पादक: पं. प्रभातशास्त्री (इलाहाबाद) करमशी जेठाभाई सोमैया (मुम्बई) डॉ.चक्रधरबिजल्वान: (लखनऊ) महाकविवसन्तत्र्यम्बकरोवडे, अभिनवपाणिनि:पं.रामप्रसादत्रिपाठी, पं.बटुक-नाथशास्त्री खिस्ते (वाराणसी) आचार्यश्री रत्नकुमारी शर्मा (शिमला) पं.दिलसुखमालवनिया (अहमदाबाद) डॉ.मधुकरत्र्यम्बकसहस्रबुद्धे (पुणे) ब्रह्मर्षि: पं.सत्यदेव वासिष्ठ: (मिवानी) प्रो.ए.एस.डाँगे (मुम्बई) डॉ.नागेन्द्रनाथोपाध्याय: (वाराणसी) कविवर्य:पं.रामचन्द्र अम्बिकादत्त शाण्डिल्य: (उल्हारनगर) डॉ.एस्.एस्.जानकी (चेन्नई) पं.दादाशास्त्री जोशी (वार्शी) तात्यासाहिबशिवाडकर: पं.एस्. एच्.धुपकर: पुणे, महाकवि: प्रज्ञाभारती डॉ.श्रीधरभास्करवर्णेकर:। एतेभ्य: सर्वेभ्यो देवकल्पेभ्योऽर्वाचीनसंस्कृतवाङ्मयपाथोधिरत्नेभ्यस्तदवशंवदानामस्माकं श्रद्धाञ्जलि: सभायामस्यां सादरं सविनयं समर्प्यते ।

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MANUSCRIPTOLOGY SECTION

Prof. A.C. SARANGI

Fellow Delegates and lovers of Manuscriptology.

May I offer heartiest gratitude to the authorities and the executive committee of the All India Oriental Conference for electing me the President of the Manuscriptology Section of the 40th session being held under the auspices of the University of Madras, Chennai on 28 to 30th May 2000. First of all it is my bounden duty to pay my tribute to my predecessors and the galaxy of scholars, both Indians and westerners who have enriched this rare science with their great contributions. Although I am aware of my limitations, I can assure you, honourable deligates, I shall not fail in my responsibilities in discharging my duties of conducting the business of this section to your satisfaction. While I warmly welcome you all to this section, I expect your kind co-operation in transacting the business.

The Science of Manuscriptology dates back beyond 3rd Century B.C. with the positive evidence available of the discovery of inscriptions of Aśoka written both in Brāhmī and Kharoṣṭī scripts. However, if we take the Harappan seals with some inscriptions engraved on these as some evidences for early writings we can believe that the antiquity of writing in India can be traced back to 3000 B.C. Although Manuscriptology and Palaeography are two different sciences, Manuscriptology is based on the art of writing as the manuscripts are also written documents preserved as historical evidences. It is also opined by scholars of repute that along with the particular arrangement of Ṛgveda and Atharvaveda and the production of other parts of Vedic literature this writing of documents began since 1st millennium B.C. Later the proliferation of Non-Vedic literature more or less compelled the people for leaving the oral transmission method and the writing of the documents began to stay with them as a pleasant habit of writing and copying the manuscripts, again and again. Various materials were used for writing like stone,copper plates, wooden plates, palmleaves, birch-barks, ivory plates and animal skins. Although in North and North-western parts of India birch-bark and animal skin were used, in the coastal regions of the country palm-leaves were used. With the availability of paper in 10th Century A.D., although Manuscripts were written on it throughout the country it was alone in Orissa where writing in palmleaves continued till the beginning of the twentieth Century A.D. The palmleaves are even now used for engraving and painting by the artists, preparing horoscopes of new-born babies and writing on specific social functions including the ceremonial invitation to the bride-groom from the bride's family. The earliest evidence regarding the palm-leaf writing in Orissa can be found in the Paraśurameśvara temple in Bhubaneswar built in 7th Century A.D.

Here in this address, I concentrate on Orissan heritage of preservation and continuation of Manuscript tradition, specially Orissan contribution to Sanskrit Literature.

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Orissa State Museum, Bhubaneswar has the largest possession of palm-leaf manuscripts in whole of the country. This collection, both illustrated and non-illustrated, includes varieties of subjects like Vedic Literature, Poetry, Purāṇas, Music, Philosophy, Jyotiṣa, Dharmśāstra, Āyurveda, Tantra etc. At present the Museum boasts of possessing 37264 MSS. of which the illustrated ones are four hundred and eight and the paper copy MSS. are around eight thousand. According to the records available in the museum, there are about twenty eight thousand pieces of palm-leaf MSS written mostly in Oriya script besides others in Bengali, Telugu, Śāradā or Grantha script. Besides Orissa State Museum there are about fifty thousand MSS available in Utkal University, Parija Library, Sambalpur University, Shri Jagannatha Sanskrit University, Berhampur University, Kedārnath Gaveshaṇā Pratiṣṭhān, Bhubaneswar,H.K.M. Library at Bajpur, Raghunandan Library and Muktimandap Library at Puri, Banchhanidhi Pathagāra, Nayagarh besides monasteries and temples and individual collections all over Orissa.

According to available records, Orissa State Museum, Bhubaneswar possesses number of Sanskrit MSS in different subjects as follows:

Veda	-	309
Tantra	-	516
Purāṇa	-	828
Dharmaśāstra	-	2295
Darśana	-	131
Jyotiṣa	-	645
Āyurveda	-	730
Abhidhāna	-	266
Vyākaraṇa	-	409
Kāvya	-	896
Alaṁkāra	-	87
Saṁgīta	-	68
Gaṇita	-	239
Paper Mss	-	99
Bengali Sanskrit MSS	-	123
Illustrated MSS	-	408
		28049

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Some of the very rare MSS are displayed in a separate annexure. They are of the following nature:

(i) Coloured illustrated paintings on the basis of Uṣāharaṇa-Nāṭaka (18th Century A.D.)

(ii) Black & white painting of 18th Century A.D. on the basis of Vidagdha-Mādhava-Nāṭaka.

(iii) Manuscript on Erotics giving details of 64 types of sexual play.

(iv) Two palm-leaf garlands made of round-shaped palm-leaf beeds engraved with Gītā and Gīta-Govinda.(1837 Sāka Year)

(v) Rāga-citra Manuscript of palm-leaves depicting musical modes.

(vi) Bhāgavata Ms of 18th Century A.D. made of hand-made paper.

(vii) Viṣnu-sahasranāma engraved on one leaf.

(viii) The oldest extant palm-leaf Ms of 15th Century A.D. about Abhinava-Gīta-Govinda.

(ix) Gīta-Govinda engraved on a bamboo-leaf.

(x) A Ms of birch-bark of Mahābhārata (18th Century A.D.)

(xi) Saptasatī Caṇḍī printed on palmleaves.

(xii) Ācāra-ratna engraved in Kumbhīvakla written in Bengali scripts (19th Century A.D.).

(xiii) MSS of different shapes : Fish - shaped, parrot-shaped, dagger-shaped and mouse-shaped.

(xiv) Kandarpa-Ratha i.e., the chariot of God of Love engraved on palm-leaves (one of 18 leaves and the other of 26 leaves).

(xv) Śiva-Tāṇḍava engraved on 16 palmleaves joined together by the thread.

(xvi) Simple paintings on wooden cover and ivory paintings on wooden cover.

(xvii) Coloured Gañjipā - paintings.

(xviii) Citrakāvya - Bandhodaya (18th Century A.D.) following the poetry of the great Oriya poet Upendrabhanja.

(xix) Coloured illustrated MSS on Gīta-Govinda.

(xx) Coloured illustrated MSS on Amaruśataka.

(xxi) Sarpabandha (letters engraved on the Oriya prayer - Sarpajaṇāṇa

Besides these there are few MSS depicting amorous play of Rādhā-Kṛṣṇa and figures of some temples illustrated on palmleaves. As the proud possession of the Museum there is one ivory Ms containing 18 Folia (now glass plated) on which Gīta-Govinda is engraved completely.

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Divisions of Sanskrit MSS according to varieties of subjects are as the following:

(i) Vedic Manuscripts

The number of vedic MSS is not very large as the people in possession of such MSS are not still ready to part with these. The most spectacular discovery of this Museum includes Paippalāda Saṁhitā of the Atharva-Veda (till now used by the people of Mayurbhanja) and the second part of Sāyaṇa's Bhāṣya containing 21 chapters of Kāṇva-Samhitā. Besides these the other notable Vedic MSS include about 20 Brāhmaṇas and 70 Upaniṣads mostly of Atharva-Veda, Āṅgīrasakalpa (AV) etc.

(ii) Purāṇa-Manuscripts

The Museum along with Utkal University, Parijā Library and the library of Kedaranatha Gaveshana Pratisthanam possesses Purāṇa - MSS in a large number.

These inlude Puruṣottama - Māhātyam, Kapila - Saṁhitā, Mukti-Cintāmaṇi, Nīlādri-Mahodaya,Ekāmra-Purāṇa, Svarṇādri-Mahodaya, Ekāmra - Candrikā, Prācī-Māhātmya, Virajā-Māhātmya etc. Although some of these are published like Ekāmra-Purāna and Prācīmāhātmya, others are taken up for critical edition and study. The critical edition of Kapila - Samhitā based on six MSS procured from Museum and Parijā Library, Utkal University is nearing completion along with its English Translation and critical study. As the internal evidences suggest, the Purāṇas of Orissa were written or compiled between 11th and 16th Century A.D. Śiva-Purāṇa of Orissan Version is recently edited and is waiting for publication. The work deals with various topics relating to Ekāmra-kṣetra, before 1278 A.D. as it does not refer to Ananta - Vāsudeva temple with an inscription (on it referring to the above date).

(iii) Tantra-Manuscripts

As the birth-place of Vajrayāna school of Tāntric Buddhism, Orissa has contributed a large number of tantric works. Although many of the works are lost to us, the extant important works include:

(1) Śāradā - Śaradarcanapaddhati of Godāvara Miṣra and attributed in the name of Gajapati Pratāparudradeva (1487-1533 A.D.)

(2) Durgotsava - Candrikā of Vardhana Mahāpātra attributed in the name of Rāmacandra Ḍeva (1668-1707 A.D.)

(3) Tāriṇikula - Sudhātaraṅgiṇī of Rāmacandra Udgāta (1675 A.D.)

(4) Durgāyajana dīpikā of Jagannātha Ācārya (1750 A.D.)

(5) Jñānavallī Tantra of Lakṣeśvara Rath (18th Century A.D.)

Besides these important works other small works include Bhuvaneśvarīprakāśa Shyāmārcana Paddhati of Vāsudara Ratha (18th Century A.D.), Vidyāpaddhati of

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Kṛṣṇa Miśra, Vanadurgāpūjā of Raghunātha Dāsa, Bhuvaneśvarī - Pūjāpallava of Puruṣottama Deva, Tārārcana Candrikā of Rāma and Puraścaraṇa - Dīpikā of Vipra Candraśekhara. Further, throughout Orissa a large number of MSS in mixed Sanskrit and Oriya are devoted in guṇigāreḍi i.e., folk-tantra.

(iv) Dharmaśāstra Manuscripts

Dharmaśāstra works mainly based on domestic rites and rituals were written in Orissa as Commentaries and nivandha works between 700 and 1800 A.D.

Āśauca

Durvala - kriyā and Durvala - karma-paddhati of Vājapeyī Śambhukara Miśra (1278-1300 A.D.)

Ācāra

Ācāra Cintāmaṇi of Godāvara Miśra, the Minister of Puruṣottama Deva (1466-1496 A.D.).

Ācāracintāmaṇi of Śrīdhara Śarmā (18th Century A.D.)

Nityācārapaddhati of Vidyākara Vājapeyī (1325 A.D.)

Nityācāra-Pradīpa of Vājapeyī Narasiṅgha Miśra (1750 A.D.)

Āhnika

Kṛtyakaumudī of Bṛhaspati Sūri (1250 A.D.)

Kṛtyapuṣpāvatī of Cintāmaṇi Mishra (1550 A.D.)

Śūdrāhnikapaddhati of Gopīnatha (1725 A.D.)

Kāla

Kālasāra of Gadādhara Mahāpātra (18th Century A.D.)

Kālanirṇaya and Kāladīpa of Divasiṅgha Mahāpātra (1675 A.D.).

Kālasarvasva of Mm.Krishna Miśra (1750 A.D.)

Dāna

Dānavākyāvali of Shrīdhara Sharmā

Dāna Dīpāvali of Yogeshvara (1425 A.D.)

Pratiṣṭhā

Jalāśayapratiṣṭhā

Pratiṣṭhāsārapaddhati

Pratiṣṭhāpradīpa

Pratiṣṭhāsāra saṁgraha

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Prāyaścitta

Agnihotrahoma prāyaścittapaddhati of Shambhukara Vājapeyi

Prāyaścitavilocana of Vāsudeva Tripāthī (1750 A.D.)

Bhakti

Srīkṛṣṇabhaktikalpalatā of Jagannath Dāsa (1497 A.D.)

Haribhakti Sudhākara of Nārāyaṇa Maṅgarāja (1650 A.D.)

Vivāha

Vivāhapaddhati of Śambhukara

Vivāhasāra of Gadādhara

Rājadharma

Sarasvatīvilāsa of Gajapati Pratāparudra Deva (1497-1533 A.D.)

Vīraparikramā of Vāsudeva Tripathī

Jayacintāmaṇi of Godāvara Miśra

Vrata

Vratasāra of Gadādhara Rājaguru

Yajña

Śaṁbhukara Paddhati of Śambhukara Vājapeyī

Vaiśvānarveṣṭi of Vājapeyī Jagannātha Miśra (1360 A.D.)

Śuddhi

Śuddhisāra of Gadādhara

Śuddhicandrikā of Kālidāsa Chayani (1520 A.D.)

Śrāddha

Śrāddhapaddhati and Pārvaṇa Śrāddha Paddhati of Śambhukara

Śrāddhadīpa of Divyasiṅgha Mohāpātra (1675 A.D.)

Śrāddhapradīpa of Vipramiśra (1625 A.D.)

Śrāddhanirṇaya of Raghunātha Dāsa

Saṁskāra

Saṁskārasāra of Gadādhara

Śatānandasaṁgraha and Śatānanda Ratnamālā of Śatānanda Ācārya (1050)

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Smṛtisammuccaya of Śankhadhara (1275 A.D.)

Vidyākara-Paddhati of Vidyākara Miśra Vājapeyī (1330 A.D.)

Sruti-Sarvasva of Govinda-Kavibhuṣaṇa Sāmantarāya (1736 A.D.)

Haladharasaṁhitā of Haladhara Mishra (1611 A.D.)

Kuṇḍamaṇḍapalakṣaṇa of Rāmacandra Vājapeyī (1375 A.D.)

Śaivacintāmaṇi of Lakṣmīdhara

Yātrābhāgavata of Balunki Pathī (1793 A.D.)

Jyotiṣa

Orissa had a glorious path in Jyotiṣa Śāstra. The important works on this field include:

1. Bhāvati of Śatānanda with eight commentaries on it.
2. Siddhānta - Darpaṇa of Mm Sāmanta Candraśekhara (1835 A.D.)
3. Adbhuta Sāgara of Yogīśvara
4. Āyurdāyakaumudi of Gajapati Jagannātha Nārāyaṇa Deva (1650 A.D.)
5. Jyotistattvakaumudī of Vāsudẹva Dāsa (1667 A.D.)
6. Utpāta Taraṅgiṇī of Raghunātha Dāsa (1675 A.D.)
7. Bālabodha Kaumudī of Chhakadi Nanda (1725 A.D.)
8. Āyurdāyaśiromaṇi of Gopinātha Dāsa (1725 A.D.)
9. Laghusiddhānta of Caitanya Rājaguru (1750 A.D.)
10. Mahidhara Saṁhitā of Mahidhara Miśra (1775 A.D.)

Āyurveda

Āyurveda was very popular in ancient Orissa. The traditional Vaidyas wrote the commentaries on original works. Some of them had contributed original works. Mādhavakaranidāna of Paṇdit Mādhava Kara is still considered a pioneering contribution in this field. Some of the notable works are the following:

1. Āyurvedasārasaṁgraha of Viśvanātha Sena, the court physician of Gajapati Mukunda Deva (1559-1568 A.D.). Other works of the same author include Viśvanātha - Cikitsā and Pathyāpathyaviniścaya .
2. Vaidyakalpalatā of Paṇḍit Raghunātha Dāsa.
3. Āyurveda Līlavatī of the same author.
4. Abhinava - Cintāmaṇi of Cakrapāṇi Dāsa
5. Cikitsāmañjarī of Jagannātha Dāsa.

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Mahākavya

From the various inscriptions found in Orissa, it is known that Orissa had a rich heritage in Mahākāvya - Tradition. The notable works preserved in manuscript libraries of Orissa and elsewhere include the following:

1. Sahṛdayānanda - Mahākāvyam on the basis of Nala and Damayantī story was composed by Kṛṣṇānanda Sandhivigrahika Mohāpātra (1350 A.D.) of the famous Kapiñjala family of Viśvanātha Kavirāja of Sāhitya - Darpaṇa fame.
2. Bhaktibhāgavata Mahākāvya of Kaviḍiṇḍima Jīvadevācārya of the royal preceptor of Gajapati Pratāparudra Deva (1497-1533 A.D.)
3, Pradqyumnasaṁbhavam of Kavicandra Govinda in 19 cantos (18th Century A.D.), The work is critically edited and now it is awaiting publicaiton.
4. Kosalānanda - Mahākāvya in 23 cantos of Gaṅgādhara Mishra (1615 A.D.) is a historical work depicting culture of Western Orissa.
5. Bhāratāmṛta - Mahākāvyam by Kavicandra Rāyadivākara Mishra, a court-poeṭ of Gajapati Puruṣottamam Devam of Solar dynasty.
6. Daśagrīvavadha-Mahākāvyam in 20 cantos on the basis of the story of Rāmāyaṇa was composed by the poet Mārkaṇḍeya Misra during the reign of Gajapati Mukunda Deva (1558-1568 A.D.)
7. Vasantotsava Mahākāvyam in 22 cantos based on the fairs and festivals of Lord Jagannātha of Puri was composed by Haladhara Misra, the court-poet of Gajapati Narasiṅgha Deva (1623 A.D. - 1647 A.D.)
8. Rāghava-Yādavīya Mahākāvyam, a dvisandhāna-kāvya describing the story of Rāma and Kṛṣṇa simultaneously was composed by Vasudeva Praharaj in 18th Century A.D.
9. Sulocanāmādhava - Mahākāvyam in 16 cantos was composed by Brajasundara Pattanaik in 18th Century A.D.

Gītikāvya

Orissa has a glorious tradition in Gītikāvya with Jayadeva's Gītagovinda (12th Century A.D.) as the pioneer work and it has so many imitations produced in later days.

1. Abhinava - Gītagovinda of Rāya Divākara Miśra (1470-1550 A.D.) is attributed to Gajapati Puruṣottama Deva (1466 - 1497 A.D.)
2. Rukmiṇī- Pariṇaya Mahākāvyam of Nārāyaṇa Bhañja Deva (1525 A.D.)
3. Mukunda - Vilāsa Mahākāvya of Jatīndra Raghūttama Tīrtha (1620 A.D.)

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4. Śivalīlāmṛta Mahākāvyam of Paṇḍita Agnicit Nityānanda (1630 A.D.)
5. Śrīkṛṣṇalilāmṛta Mahākāvyam of Paṇḍita Nityānanda (1630 A.D.)
6. Gītasītāballabha by Śitikaṇṭha (1650 A.D.)
7. Gītamukunda Mahākāvyam of Kavicandra Kamalalocana Khaḍgarāya (1775 A.D.)
8. Gītagaurāṅga of Rādhāśyām Dāsa (19th Century A.D.)

Devotional Lyrics

Orissa has produced various Śatakas devoted to different deities. Some of the notable works are the following:

1. Devīśatakam in praise of Goddess Durgā of Kavicandra Rāya Divākara Miśra (1435 A.D.)
2. Nīlādriśatakam of Atibaḍi Jagannātha Dāsa (1497-1560 A.D.)
3. Upāsanā - Śatakam of Jagannātha Dāsa.
4. Kaṁsāri Śatakam of Gaṅgā Dāsa (1525 A.D.)
5. Nīlādrināthaśatakam of Purusottama Miśra (17th Century A.D.)
6. Nārāyaṇaśatakam of Vidyākara Purohitta (17th Century A.D.)

Love Lyrics

1. Āryāsaptaśatī by Govardhanācārya (1156-1170 A.D.)
2. Netraśataka by Brajasundara Pattanaik (1728-1766 A.D.)
3. Kaṭākṣa-śataka by Vakravāk Cakrapāṇi Paṭṭanaik (1760-1780 A.D.)

Anthology

1. Anyāpadeśa-śatakam by Paṇḍita Bhuvanānanda (13th Century A.D.)
2. Durūhaślokāvali by Brajabandhu Mishra (1750 A.D.)

Campū-kāvya

1. Gaṅgavaṁśānucarita-campū by Vāsudeva Ratha Somayajī (1700 A.D.)
2. Guṇḍicācampū by Kavirāj Bhagavan Brahmā.
3. Mṛgayācampū by Bhagavān Brahmā
4. Kiśora candrānandacampū by Baldeva Ratha (19th Century A.D.)
5. Candanayātrācampū by Nīlāmbara Ācārya.

Saṅgīta - Manuscripts

1. Saṅgīta-kaumudī of unknown author (15th Century A.D.)
2. Gitaprakāśa of Krishna Das Badjena Mohāpātra (1565 A.D.)

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3. Saṅgīta - Muktāvali by Harichandana(1590 A.D.)
4. Saṅgītakalpalatā by Haladhara Mishra (1650 A.D.)
5. Nāṭyamanoramā by Raghunātha Ratha (1650 A.D.)
6. Saṅgītārṇava - Candrikā by Raghunātha Ratha (1650 A.D.)
7. Saṅgīta Nārāyaṇa by Gajapati Nārāyaṇa Deva (1718-1767 A.D.)
8. Saṅgītasaraṇi by Nārāyaṇa Mishra.
9. Saṅgīta Cintāmaṇi by Kavicandra Kamalalocana Khadgarāya during the reign of Divyasingha Deva (1792-1796 A.D.)

Nṛtya-Manuscript

Abhinaya - Candrikā of Maheśvara Mahāpātra of 18th Century A.D. has been aclaimed as the base-work of Odisi Dance.

Nāṭaka-Manuscripts

1. Anargharāghava of Murāri Miśra (9th Century A.D.)
2. Prabodhacandrodaya of Krishna Miśra (11th Century A.D.)
3. Hāsyārṇava or Nāṭaka-melaka of Kavirāj Sankhadhara (13th Century A.D.)
4. Candrakalā Nāṭikā of Viśvanātha (15th Century A.D.)
5. Paraśurāma-Vijayavyāyoga of Gajapati Kapilendradeva (1435-1466 A.D.)
6. Abhinava-Venīsamhāra of Gajapati Puruṣottama Deva (1466-1479 A.D.)
7. Prabhāvatīpariṇaya - Nāṭaka of Kavicandra Rāya Divākara Mishara (1466-1535 A.D.)
8. Śrī Jagannathāvallabha - Nāṭaka of Ray Ramanan (15th Century A.D.)
9. Daśagrīvavadha Mahākāya of Kavicandra Mārkaṇḍeya Mishra (1559-1578 A.D.)
10. Manimālā of Anādi Mishra (1650-1720 A.D.)
11. Bhanjomahodaya - Nāṭaḳa of Kavivara Nīlakaṇṭha Miśra (1764-1792 A.D.)

Chandas & Alaṁkāra

1. Chandomañjarī of Gaṅgā Dāsa (16th Century A.D.)
2. Vāṅmaya - viveka of Cintāmaṇi Miśra (15th Century A.D.)
3. Ekāvalī of the poet Vidyādhara, a court-poet of Narasingha Deva I (1228-1264 A.D.) (Published)
4. Sāhityadarpaṇa of Viśvanātha (15th Century A.D.) (Published)

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5. Sāhityabhūṣaṇa of Raghunātha Dāsa (18th Century A.D.)
6. Kavicintāmaṇi of Kavibhūṣaṇa Gopinātha Pātra (18th Century A.D.)
7. Sāhitya Darśana of Lokanātha Mishra (17th Century A.D.)

Vyākaraṇa & Abhidhāna

1. Prabodha-Candrikā of Vaijaladeva (14th Century A.D.)
2. Prakriyā-Pradīpa of Pradyumna Vidyābhūṣaṇa.
3. Suvanta-Pradīpikā of Puruṣottama Miśra.
4. Kṛṣṇa Miśra - Prakriyā of Kṛṣṇa Miśra
5. Samskṛta Mañjarī of Raghunātha Dāsa
6. Vasu-Prakriyā of Vasudeva Praharaj (18th Century A.D.)

Amongst Abhidhānas, Trikāṇḍaśeṣa, Hārāvali, Ekākṣara-koṣa and Nāmamālikā of Puruṣottama Deva (9th Century A.D.) are well known. Others include Medinīkoṣa by Pandit Medini Kar, Bhaṣārṇava by Candraśekhara Mohāpātra and Ekākṣara-kośa by Banamālideva.

Ṭikā Works

Besides these there are large number of commentaries written by so many Sanskrit scholars of Orissa. The famous ṭikās are of the following authors:

1. Śrīdhara Svāmi (1350 A.D.) - Bhāvārtha Dīpikā on Śrīmadbhāgavata and Śrīmadbhagavad Gītā and Commentaries on Upaniṣads.
2. Baladeva Vidyābhuṣaṇa (1750 A.D.) : Govindabhāṣya
3. Rāmacandra Vājapeyī wrote commentaries on Sulvasūtra, Gṛhyasūtra and Śāradātilaka etc.

Illustrated Manuscripts

As the proud possessor of more than four hundred illustrated and colour - illustrated manuscripts Utkal i.e., Orissa has proved its name significantly. This tradition of sketching and painting on palm leaves is still continuing in Orissa, more particularly in the district of Puri. Here palmleaves are cut into standard size mostly rectangular in shape and held together with two wooden plank-covers (sometimes coloured illustrated) strung through a hole in the centre. Some fancy shaped manuscripts too are available as discussed above as in sizes of balls strung into a garland, or leaves cut in the sizes of mouse, dagger etc. Orissa State Museum contains a large number of illustrated texts both plain and painted of which the more prominent ones are Jayadeva's Gīta-Govinda, Bidagdha-Mādhava of Rūpa Goswamī, Amaru-

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Śataka of Amaruka and Uṣāvilāsa of Śishu Sankar Dāsa. The amorous plays are mostly described in details in some of these manuscripts through paintings and drawings with the figures usually having sharp pointed nose, long eyes and proportioned bodies.

With regard to painting Orissan art is unique as found in caves of Ulapagarth, Bikramkhol in the district of Sambalpur, Manikmada and Ushākoṭhi in the district of Sundargarh and Gudahāṇḍi and Jogimaṭh in the district of Kalāhāndi besides the wellknown painting of Gupta period on the ceiling of a cave at Sitabinji in Keonjhar district. In the parallel tradition, the illustrated paintings on a number of palmleaves available even today strengthen the fact further that miniaturisation had reached great heights in ancient Orissa. All these have enriched the socio-cultural traditions of Orissa and Orissa is held in high esteem for her pristine glory of very rich cultural heritage.

Dear Friends, here I have made a simple survey of Sanskrit Manuscripts preserved mainly in Orissa State Museum. Although some of them are published by the Department of Culture of the Government of Orissa and individuals, the rest of them need to be published urgently. The published ones too need to be critically edited. I may crave your indulgence for this onorous task. I express my gratitude once again and thank you for giving me a patient hearing. I pray Lord Jagannātha for your well-beings.

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EPICS AND PURĀṆAS - FICTION OR TRUTH

PROF.GOPAL KRISHNA DASH

Indian tradition lives through the continuous flow of a living literature floating among the mass and preserved among the class. It could not be limited in the boundary of time and space, caste and creed, sects and faiths. Without the Epics and the *Purāṇas it* is difficult to bridge a vast gap between the Vedic and Post Vedic history. The bulk of such vast literature puts one in utter astonishment regarding the credibility of the matter presented in it. The additions and alterations have made the reliance of such text to be dubious in character. Despite the objections regarding the faithfulness of the voluminous literature it could not be thrown to the realm of oblivion. The kernel appears to be faithful and truthful. The study of this area has been neglected for which a wrong notion has crept in to and the scholars did not show much enthusiasm under the established impression of its insignificance from the point of Śāstric value.

Govt. of India has taken special interest by organizing World Sanskrit Conference and celebrating Sanskrit Year for generating a new vista with stress on the compatibility of Science and Sanskrit. Kapila Vatsyayan, President of India International Centre, Bettina Baumer, Director, Alice Boner Foundation, V.K.Didolkar, Editor of *Bhāratīya Bouddhik Sampadā,* Rashtriya Sanskrit Sansthan, Delhi Sanskrit Academy and Kashiraj Trust are bringing out scientific publications at both personal and institutional level. *Kalātattva Kośa* is a very significant contribution in this regard. Indian traditional technology has been a key point of focus in the contemporary research.

Epics and Purāṇas have greater role to play in this regard. Ancient researchers have left the Puranic studies for the posterity to ponder over it. Their comments are quite discouraging and disheartening as well.

Haraprasad Shastri mentions that the Purāṇa-literature is very extensive. To speak of this enormous literature with any authority, requires a life's study but nobody has as yet given his life to it[1]. V.S.Agrawal is of the opinion that this single branch of Sanskrit literature exceeds anything of its kind in the literature of the world.[2] V. Raghavan holds the view that the Purāṇas form the largest part of the writings of Sanskrit, a voluminous and bewildering mass. He concludes with a disheartening comment that to take stock of them is an impossible task.[3]

R.D. Karmakar, the President of Classical Sanskrit section at 1953, All India Oriental Conference complained: 'As regards the Purāṇas, not much is being done and we are not prone to pay as much attention to the Purāṇas as they deserve' 'Some scholars took the challenge of the study of the Epics and Purāṇas from different angles. Their researches are pioneering ones in this field. The modern scholars remember their names with reverence.

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Radhakanta Sharma brought out a book named *Purāṇartha Prakāśa* on the request of Warran Hastings in the year 1784. William Jones had deep interest in the Puranic studies. Ancient geographical notes and translations of some portions of the Purāṇas came to be known after his death. The catalogue of Sanskrit manuscripts in the National Library in Paris (1807) contains many Purāṇa *titles*. Alexander Hamilton made the subjective analysis of those texts. According to him 'after the Vedas the Purāṇas are considered the most sacred Indian books'. In the first half of nineteenth century two prominent names come to the notice in the history of the study of the Purāṇa-literature. Vans Kennedy a British army officer has read all the Purāṇas except *BhaviṣyaPurāṇa* by 1830. Horace Hayman Wilson had planned a huge project for the compilation of the Purāṇas. The collections are preserved in the Bodleian Library of India Office Library. The copies have been sent to the Asiatic Society of Bengal. Wilson has made translation of the *Viṣṇu Purāṇa* in 1840. In the same year Eugene Burnouf has also published the translation of *Bhāgavata* from Paris.

Wilson doubted the very authenticity of the Purāṇas and departed from the research of the Purāṇas. Except a few, most of the scholars of the West became quite desperate due to the comment of Wilson and did not show much interest in the field of the study of the Purāṇas. No doubt, Indian tradition has been preserved in the *Purāṇa*-literature. In order to attest authenticity the redactors have gone far in extending the scope of the Purāṇas and made additions and alterations. This has caused disinterest among the scholars. A few scholars like H.H. Wilson, F.E.Pargiter, W.Kirfel, E.W.Hopkins, and Jacobi have contributed to the study of Epics and Purāṇas.

M.Winternitz opened a new vista in the research of Purāṇa - literature. The English translation of *Geschichte der indischen Literature* was published in 1927. It has changed the attitude of the researchers. Much contribution was made in the twentieth century in the study of the Purāṇas. F.E.Pargiter made significant contribution in gleaning the historical data of the Purāṇas. Willibald Kirfel has made linguistic survey of the Purāṇas and became a trend-setter in Germany.H.C.Hazra, P.L.Vaidya, V.R. Ramachandra Dikshitar, A.S. Altekar, V.S. Agrawal, R.G. Bhandarkar, Rajbali Pandeya, Gopinath Kaviraj and Baladev Upadhyaya have made significant studies in the field of Purāṇas.H.V.Stietencron has brought out two volumes of Bibliography of Epics and Purāṇas. J. Gonda has edited the Purāṇas under *A History of Indian Literature*, Vol.II.Vettam Mani has collected the reference material and arranged them the *Puranic Encyclopaedia* as ready reckoner of the Puranic myths and legends.

Some Institutions have dedicated their services for preservation of the texts and preparing the critical editions. Bhandarkar Oriental Research Institute has made spectacular contribution in bringing out the critical edition of the *Mahābhārata* and Oriental Institute of Baroada has published the critical edition of *Rāmāyaṇa*. All India Kashiraj Trust has been toiling to bring out the critical edition of the Purāṇas and the journal *Purāṇa* since 1955. *Vāmana Purāṇa* (1967), *Kūrma Purāṇa* (1972), *Varāha*

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Purāṇa (1981) and the English translation published by Motilal Banarsi Dass have become sources of study in this particular branch.

A number of scholars have supported the view of *'tihāsapurāṇābhyāṁ vedaṁ samupabṛṁhayet'* established in *Mahābhārata* as a glorificatory line. H.L. Hariyappa's *Rgvedic Legends through the Ages* (1954) is a mile stone in this aspect. S.G. Kantawala, Ashok Chatterje, Rajendra Mishra, R.K. Sharma (*Elements of Poetry in the Mahābhārata,*1964), Puspendra Kumar, U.N.Dhal (*Goddess Lakṣmī*), P.G. Lalye (*Devī Bhāgavata-A Study*), S. Jena (*Narasiṁha Purāṇa*), N. Gangadharan, G.K. Dash (*Nārada in Mythology*), G. Panda (*Indra in the* Purāṇas), V.M. Bhatt, Iccharam Dwivedi and some others have made study on the aspects of myths and legends.

Many a researcher have taken the task of the study of the minor Purāṇas. *Kālikā Purāṇa: A Socio Cultural Study* by D. Chutiya, *Kālikā Purāṇa,* Text, English translation and Introduction and *Kālikā Purāṇa Mūrtinirveśaḥ* by B.N. Shasrti are very remarkable studies.

A.C.Swain has led the research of Purāṇas in Orissa. Under his guidance many students took up the stupendous task of the Puranic study. U.N.Dhal has contributed much to the particular field. His works like *Goddess Lakṣmi, Wonder that was Virajā, Mahiṣāsura Legend, Critical Edition of Ekāmra Purāṇa and Śiva Purāṇa* will be long remembered by the researchers. Critical study, English translation, and Critical edition, of *Narasiṁha Purāṇa* by S.Jena, *Kṛṣṇa Legend* by S.L.Tripathy, *Kubera* by C.Satapathy, *Bhṛgus* by J.Panda, *Land of Viṣṇu* of G.N.Mohapatra, *Nīlādri Mahodaya* by B.L.Ray and *Purāṇeṣu Jagannāthaḥ* by K.C. Panda etc. are remarkable works.

Many scholars of the country and abroad have done noticeable works. W.D.O'Flaherty, H.V. Stietencron, G.C. Tripathy and Ulrich Schneider have made significant contribution in the Puranic studies. They have touched many points with new dimensions. A Seminar was conducted by Gauhati University on "Reappraisal of the Purāṇas in January 1997. The papers covered various topics on medicine, veterinary science, theatrical elements, science and technology, environment and ethics.

Much light has been thrown on the myths, legends and comparative mythology. Epics and Purāṇas are store- house of the history, geography and culture of a vast land culminating the glorious tradition of unity in diversity. Purāṇas are living literature because they bear the living tradition of learning with a vast vista of horizon. Future study of the Purāṇas must focus the following points for comparative study with the source material.

1 *Vāstu vidyā*

2. Traditional Science and Technology

3. Iconography

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4. Astronomy
5. Linguistics
6. Anthropology
7. Sociology
8. Psychology
9. Trade and Commerce
10. Ecology

The scholars in future must touch these points and prove the relevance of the Purāṇas to refute the established bias and bring out the very salient points with new look. Comparative study with the adaptations and Purāṇas of the regional languages will be very significant from sociological and linguistic point of view.

The tradition of Vyāsa has been maintained in the *pārāyaṇa* of the Purāṇas but literary composition in the Puranic style has been neglected. The chain system of the story of the Epics and Purāṇas has been successfully adopted in the soap operas and TV serials at *present. Pañcatantra* is a fine experiment of this chain system of the Puranic narration and has been successful guide of the Kindergarten system It has combined both the verses and prose in the chain system and has become an ideal for the story telling method which could be used both as thematic and pictorial learning system to infuse and condition a child with social and moral responsibility in an acceptable and sweet- coated method. Such experiment may be applied for the child development. For ages together the stories of the *Rāmāyaṇa, Mahābhārata* and the Purāṇas have become the source of ideation in the world literature and art. It depends on the responsible shoulders of the researchers to make impartial and bias free analysis on very complicated literature preserved with the kernel.

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[2] Editorial, *Purana*, I,1959-60-p115

[3] 'The Puranas' in V. Raghavan(ed), *Sanskrit Literature*, Delhi Publication Division, 1961, p36

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